A Comparative Study
of
Islam & Other Religions

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TO

The ever-lasting memory of my elder brother

MAULVĪ SYED

MUḤAMMAD ẒAHĪRULLĀH NADVĪ (B.A., B.L.)

WHO LEFT FOR HIS HEAVENLY HOME

ON 20 JUNE 1972

THIS BOOK IS DEDICATED

PREFACE

One of the most deplorable things in recent times is that a section of the so-called Muslim intellectuals maintain, or profess to maintain, that Islam has no agreed or standard definition, and thereby seek to belittle the importance and utility of the greatest and most modern religion of the world. The writer of the book intends to present facts and arguments, supported by quotations from the verses of the Holy Qur'ān and sayings of the Prophet (peace be on him), to prove that Islam has been clearly and unmistakably defined and explained by Allah and His Apostle, Ḥaḍrat Muḥammad (Allah's blessings be on him), and all Muslim scholars and divines have agreed on the principles of the religion of Islam. There are some differences of opinion among them in matters of detail, but this does not affect the basic and fundamental definition of that great religion It is scarcely necessary to say that some persons find pleasure in deceiving or befooling common people by distorting facts and twisting the clear expressions of the Holy Scriptures. Such self-seekers really beguile themselves rather than others. The Holy Qur'ān says:

"And of mankind are some who say: We believe in Allah and Last Day, when they believe not.

"They think to beguile Allah and those who believe, and they beguile not save themselves, but they perceive not" (ii. 8-9).

During the time of the Prophet of Islam some

Jews and Christians adopted some tactics to beguile the Believers and make them go astray.

The Holy Qur'ān referring to them says:

"And a party of the People of the Scripture say: Believe in that which hath been revealed upon those who believe at the opening of the day, and disbelieve at the end thereof in order that they may return" (iii 72).

Another consideration that has prompted me to write this book is the ever-increasing self-contradiction in belief and action of a large number of Muslims. For instance, the basic and fundamental principle of Islam is *Tauḥīd* (Monotheism), i.e. all Muslims must believe from the core of their hearts that Allah is One and One alone. He is the Supreme Being, Who sustains the whole universe and Who is our Creator, Nourisher and Supporter. There is none to share His Essence or Attributes. Hence every word that we utter and every act that we do must reflect our belief in the oneness of the Almighty. We must be monotheists both in theory and practice.

But it is extremely regrettable to note that many Muslims now-a-days practise what is called "veiled or implied polytheism". Their belief and actions negate each other. They encroach on the powers of the Divinity by holding that some Ṣūfīs and Pīrs are endowed with the power of knowing the Unseen (i.e. *'Ilm-ul-Ghaib*), whereas the Holy Qur'ān says in unmistakable terms that none save Allah knows the Unseen, as under:

"Say (O Muḥammad): None in the heavens and the earth

knoweth the Unseen save Allah, and they know not when they will be raised again" (xxvii. 65).

This sort of belief amounts to polytheism which destroys the spirit of Monotheism.

Some misguided Muslims approach Pīr Ṣāḥibs for different purposes, e.g. success in examinations, business, marriage, etc., in this life and salvation in the Hereafter. They must realise that there is no substitute for hard work. The Holy Qur'ān says:

"Every soul is a pledge for its own deeds" (lxxiv. 38).

"And that Man hath only that for which he maketh effort" (liii. 39).

The best course is that we must work and work and rely on Allah for success or reward. We must respect the divines and Ṣūfīs but within the limits imposed by Islam.

Another factor which played a major role in persuading me to compile the book is that some so-called learned Muslims have manufactured a theory that the Qur'ān alone is quite sufficient for all temporal and spiritual problems of life, and consequently belief in the Qur'ān only is essential whereas belief in *Ḥadīth* or *Sunnah* is unnecessary. Such people are known as *Munkirīn-i-Ḥadīth*. From the verses of the Holy Qur'ān in which they claim to believe, I have tried to prove that the aforesaid theory is not only self-contradictory but absolutely nonsensical as well.

It is common knowledge that the Prophet's life with his words and deeds is a true commentary or amplification of the Holy Qur'ān. One cannot, there-

fore, understand the Qur'ān thoroughly without understanding clearly the sayings and doings of the Prophet to whom the Book was revealed. As a matter of fact disbelief in *Ḥadīth* automatically involves disbelief in the Qur'ān which eventually leads to disbelief in Allah Himself.

In the beginning of the book I have given a concise account of Religion in general, followed by a short description of well-known religions of the world. In the third and fourth chapters I have explained Islam and its component parts in details, and later have refuted the theory of disobedience in *Aḥādīth*. Afterwards Islamic concepts of Justice, Education and Democracy have been described. In each case I have supported my statements with quotations from the words of Allah (i.e. the Qur'ān) and sayings of the Prophet (i.e. *Aḥādīth*).

In translating the verses of the Holy Qur'ān I have usually followed *The Meaning of the Glorious Koran* by late Muḥammad Maramaduke Pickthall.

My thanks are due to my friends and relatives, particularly Mr Syed Fakhr-i-'Ālam and Mr 'Aqil Muḥammad Khān for their co-operation in the compilation of the book.

I regret that some mistakes have occurred in the book, for which I crave the indulgence of the reader.

Karachi
April 1977

Syed Muẓaffar-ud-Dīn Nadvī

CONTENTS

BOOKS BY THE SAME AUTHOR

1. Muslim Thought and Its Source
2. A Geographical History of the Qur'ān
3. Islamic State and Pakistan
4. An Easy History of the Prophet of Islam
5. Human Rights and Obligations
6. Nietzsche

Chapter I

WHAT IS RELIGION ?

[The Objective of Religion—Monotheism—Polytheism—Naturalism—Universal Belief in Godhead—Real Point of Dispute—Religion and Science—Religion and Philosophy.]

Definition of Religion. A few well-known definitions of religion are given below:

(1) Religion is a natural urge to know the Creator of the Universe.

(2) Religion is a system based on beliefs in the Almighty.

(3) Religion signifies human recognition of Superhuman Power.

(4) Religion means belief in and worship of God.

(5) Religion is a link between Man and the Creator.

(6) "Religion consists in the serious and social attitude of individuals or communities towards the power or powers which they conceive as having ultimate control over their interests and destinies," says Pratt in his book entitled *"The Religious Consciousness."*

(7) "Verily, religion with Allah is submission (to God)" (*vide* the Holy Qur'ān, iii. 19).

The Objective of Religion. One of the most celebrated historians of the world, 'Allāmah Ibn Khaldūn, describes the chief objective of Religion as follows:

"Religions are introduced by God in order to lead mankind to eternal blessings. Their objective is worship of God as well as management of worldly affairs so much so that to establish a composite State and Government on the fundamental princi-

ples of religion is also included in the scope of the religious mission of God."[1]

Monotheism. There are different theories regarding the basis and gradual evolution of religion. The peoples of the Holy scriptures, namely, Jews, Christians and Muslims, believe that in the beginning of the world human beings were monotheists, believing in one God. The first Prophet of God, Ḥaḍrat Adam (Allah's blessings be on him), introduced the religion of God and taught his children that the Lord of the universe is one and there is none to share His Godhead. He is unique both in His Essence and Attributes and sustains the whole world in the best way conceivable. Consequently, He alone is worthy of worship and adoration, none else.

This belief in the oneness of God continued for a long time. Afterwards many people deviated from the right path and began to worship idols. Apostles of God came from time to time to guide mankind and convince them by reason as well as revelation that polytheism is the root of all evil and monotheism is the real basis of the religion of God. Some people accepted the teachings of their Prophets and others did not. A large section of mankind, however, lapsed into polytheism in one form or another.

Polytheism. Another theory is that from the time immemorial majority of human beings were polytheists, worshipping idols, trees, mountains, animals, heavenly planets, etc. Prophet Abraham (may peace

1. His well-known *Muqaddamah* (Prolegomena).

be on him), who flourished in about 2500 B.C., was born at Ur in Babylonia in a family whose members, including his father, were idolaters and many people worshipped the sun, moon and stars also. The Holy Qur'ān, referring to this event, says:

"(Remember) when Abraham said unto his father, Āzar: Takest thou idols for God? Lo! I see thee and thy folk in error manifest. Thus did We show Abraham the kingdom of the heavens and earth that he might be of those possessing certainty. When the night grew dark upon him he beheld a star. He said: This is my Lord. But when it set he said: I love not things that set. And when he saw the moon rising, he exclaimed: This is my Lord. But when it set, he said: Unless my Lord guides me, I shall become one of the folk who are astray. And when he saw the sun rising, he cried. This is my Lord. This is greater, and when it set, he exclaimed: O my people! Lo, I am free from all that ye associate (with Him)" (vi 75-79).

The Prophet Abraham went to several places, viz. Egypt, Syria and Ḥijāz and preached the religion of God wherever he went. At last he and his eldest son, Prophet Ismaeel (peace be on both of them) built a house of God (Ka'bah) at Mecca where the believers offered prayers and made a Circuit (*Ṭawāf*) of the same. Afterwards a number of Apostles were deputed by God to propagate His religion and establish monotheism all over the world. A section of mankind accepted the religion of God, but majority rejected it.

Before the advent of Islam in the seventh century A.D. the Arabs and a very large section of humanity were idol-worshippers. Even the Holy Ka'bah became the centre of polytheism, and as many as 360 idols were kept there. A very small number of the Arabs believ-

ed in the existence of Allah.

Naturalism. A section of people maintain that naturalism was the basis of early religion. By naturalism is meant "a religion, philosophy or morality which is based on nature". They say that majority of the people were originally naturalists as they worshipped nature and its elements. They adored everything that manifested the beauty and grandeur of nature. Thus nature and its phenomena became chief gods of these people. Nature is described as time also. The Holy Qur'ān says: "And they say: There is naught but our life of this world; we die and we live and naught destroyeth us save time; when they have no knowledge whatsoever of (all) that, they do but guess"[4] (xlv. 24).

This state of affairs continued for some time and then gradually better sense dawned on the naturalists. They realised that the entire world from the earth to the heavens is not only inferior to man but also subservient to him, and the universe is intended to cater to the needs of mankind. It will, therefore, be sheer nonsense for a superior being (man) to adore nature and its phenomena which are subordinate to him. The Qur'ān says: "He it is Who created for you all that is in the earth, then turned He to the heaven, and fashioned it as seven heavens. And He is knower of all things" (ii. 29). "Allah it is Who appointed for you the earth for a dwelling place and the sky for a canopy, and fashioned you and perfected your shapes, and hath provided you with good things. Such is

Allah, your Lord. Then blessed be Allah, the Lord of the worlds" (xl. 64.)

Universal Belief in Godhead. If we study minutely the history of different nations of early times we cannot escape the conclusion that almost all of them believed in the existence and oneness of the Divine Being in one form or another. For example, the Buddhists, under their spiritual guide Gautama Buddha, preached that through inner consciousness and continuous exercise one could get rid of the miseries of life and have communion with the Supreme Intelligence. The Zoroastrians (fire-worshippers) who believed in two Gods—one for good and the other for evil—also maintained that there is a Supreme Being Who created the Universe. Hence some scholars are of the view that they are Ahl-i-Kitāb (People of Revealed Books). The Hindus have been idolaters from time immemorial, but all of them are not altogether devoid of belief in the Divine Being. Despite belief in a number of gods and goddesses at least a section of the Hindus hold that there is one Being Who controls the world and determines the destiny of mankind.

As regards the peoples of Holy Scriptures, viz. the Jews, Christians and Muslims, all of them believe in one God Who is the Creator and Sustainer of the universe. Though the Jews say that 'Uzair (Ezra) is the son of Allah and the Christians say that Messiah is the son of Allah (Qur'ān, ix. 30) they really believe that Allah is the Final Authority in all secular and spiritual matters.

As for the Muslims, it is everybody's knowledge that the most monotheistic people of the world are Muslims, who cannot ascribe any kind of partnership to the Divine Being. In spite of their whole-hearted devotion to the Prophet Ḥaḍrat Muḥammad (may peace be on him) they believe that he is man as other men are and that he is the servant of Allah as the entire humanity is, the only difference being that he is the Messenger of Allah also. The Qur'ān says:

"Say (O Prophet) : I am only a man like you. My Lord inspireth in me that your God is one God. And whoever hopeth for the meeting with his Lord let him do righteous work and make none sharer of the worship due to his Lord" (xix. iii).

Real Point of Dispute. The basic and fundamental point of dispute among various nations of the world is not their belief or disbelief in God as the Creator of the universe but their different concepts of Godhead. The Believers (i.e. Monotheists) maintain that God is Omnipotent and Omniscient, Who created the world, Who is Sovereign of the Universe and Who administers all secular and spiritual affairs in the most rational way. But other people, while believing in God as their Creator, refuse to recognise His all-pervading and all-comprehensive authority. They maintain that God has created the world but He has nothing to do with the administration of the worldly affairs. The Holy Qur'ān clearly says that Allah is all in all in every sphere of life :

"Say (Prophet) : In whose hand is the dominion over all things, and He protecteth, while against Him there is no pro-

tection, if ye have knowledge? They will say: Unto Allah (all that belongeth). Say: Will you not then keep duly (unto Him)" (xxiii. 88-89).

"Say (O Prophet): O Allah, Owner of Sovereignty, Thou givest sovereignty unto whom Thou wilt and Thou withdrawest sovereignty from whom Thou Wilt. Thou exaltest whom Thou wilt and Thou abasest whom Thou wilt. In Thy hand is the good. Lo! Thou art able to do all things" (iii. 26).

Religion and Science. Some people say that there is clash between religion and science and that the latter has, by its modern researches and discoveries, rendered the former not only ineffective but meaningless. This sort of assertion is an absolute nonsense. It is clear even to the meanest understanding that religion and science deal with essentially different subject-matters. Science examines the component parts of physical matters with the help of external senses, and all its investigations and researches are dependent on observation and experiment. Metaphysical or spiritual matters are beyond the reach of science, as they cannot be known by experiment. For example: What is the nature of the world? What is the nature of Man? What is the purpose of the creation of the Universe? Who is the Creator of the World? What is the Hereafter? These and similar questions cannot be answered by Science. It is religion alone which solves the problems of Man, Universe and God. Thus we see that science does not enter the domain of religion, nor religion that of science. The question of clash between the two does not arise. It cannot be

gainsaid that both are useful sources of knowledge in their own respective spheres of activity.

This point may be made clear by comparison between the two well-known vehicles of journey, namely, ships and trains. The former sail only on the sea and the latter only on the land, and neither can replace the other. Both are equally useful and effective means of travel, and it will be simply ridiculous to commend one and condemn the other. Similarly, religion and science both serve useful purposes in their own fields. They do not harm each other. Nay, they support each other as the different systems of road, rail, sea and air communications do. The religion of God invites us to study science and make investigations and experiments with a view to obtaining a correct solution of the problems of life. The Holy Qur'ān abounds in verses which encourage the scientific study of nature and its elements. Two of such verses are given below:

"Lo! in the creation of the heavens and the earth and the difference of night and day, and the ships which run on the sea with that which is of use to man and the water which Allah sendeth down the sky, thereby reviving the earth after its death and dispersing all kinds of beasts therein and in the ordinance of the winds, and the clouds obedient between heaven and earth; are signs (of Allah's sovereignty) for people who have sense" (ii. 161).

"Lo! in the creation of the heavens and the earth and in the difference of night and day are tokens (of Allah's sovereignty) for men of understanding" (iii. 190.)

Anyhow, science has performed wonders, but

science is not all-powerful which can do anything under the sun. Science works under the laws of nature—the laws established by the Divine Being.

It may be borne in mind that some people's opposition to religion is due to the fact that the materialists and some scientists maintain that matter is all in all which can produce anything and everything as if it were Creator like the Almighty. This contention is untenable. All things of the world, including 'Matter' have been created by the Divine and Supreme Being in order to serve mankind. Hence we must try to utilise matter for what it is worth, but never think that matter is superior to us in any way.

Religion and Philosophy. Religion and Philosophy have more or less similar subject-matters to deal with. Both of them discuss the nature of Man, Universe and God, but their angles of vision are different. Philosophy depends entirely on reasoning and does not believe in revelation, whereas religion combines the dictates of reason with the Commandments of Divine revelation. Philosophy, unaided by spiritual guidance, often goes astray. Human reason after all is not dependable in all cases. From the age of early Greek philosophers upto the present time a considerable number of schools of Thought have sprung up but they could not give us an agreed solution of problems of life. They have not been able to tell us what is the object of the creation of the universe, what is the exact nature of man, what is the end of human life and whether there will be Hereafter or not. The phi-

losophers have failed to give us a clear concept of God, His Essence and His Attributes. It may be noted here that Imām Ghazzālī has refuted many theories and views of early philosophers in his well-known book *Tahāfut-ul-Falāsifah* (i.e. "Refutation of Philosophers"). The author of this book has also discussed this question in his book, entitled *Muslim Thought and Its Source.*[2]

True religion is based both on reason and revelation and has therefore succeeded in solving fundamental problems of the world. All revealed religions, such as, Judaism, Christianity and Islam, have preached the same truth regarding the creation of the universe, God, Man, Hereafter, etc. They teach us that God is One, Who is the Creator and Sustainer of the Universe and Who is the Controller of everything from the earth to the heavens and that there will be Hereafter when the dead will be resurrected and Allah will pass judgement on their deeds and misdeeds giving reward to the virtuous and punishment to the evil doer.

The Holy Qur'ān repeatedly invites the people to consider, ponder and make the best use of intellect and wisdom inherent in them.

The Qur'ān describes wisdom as a great boon in as far as it says :

"He (Allah) giveth wisdom into whom He will, and he unto whom wisdom is given hath received abundant good. But none remembers except men of understanding" (ii. 269).

2. This book has been published by Shaikh Muhammad Ashraf, Kashmiri Bazar, Lahore.

Chapter II

WELL-KNOWN RELIGIONS OF THE WORLD

[Hinduism—Caste System—Holy Books—Deceptive Policy of the Hindus—Buddhism—Its Rise and Fall—Jainism—Zoroastrianism—Judaism and Prophet Moses—Christianity and Prophet Jesus Christ—Roman Emperor—Doctrine of Trinity.]

Hinduism. It is one of the oldest religions of the world. Its past history is wrapped in darkness, and none can say with certainty or even reasonable probability when Hinduism came into being. The original home of the Aryans was the vast plain stretching from Eastern Europe to Turkistan. They entered India through the Khyber Pass and first settled in the Indus Valley. Later they moved eastward along the Ganges. The Aryans ransacked the country, killing a large number of its inhabitants and the survivors took shelter in jungles and have since been passing nomadic life there. The Aryan invasion of India took place in about 2000 B.C. Thus the Hindus, like the Muslims, are not original inhabitants of India. Both of them came here from foreign countries and permanently settled here. The Hindus are split into a large number of castes and sub-castes. The following four castes are well known :

(*i*) The *Brahmins*. Their main duty is to acquire learning

1. The religion of Islam will form the subject-matter of the third and fourth chapter of this book.

and worship gods or goddesses and participate in other religious ceremonies. They are the priestly class of people.

(*ii*) The *Kashtris*. Their function is confined to military affairs and administration of the country.

(*iii*) The *Vaishyas*. They are normally occupied in agricultural and commercial work.

(*iv*) The *Shudras* (the servile caste). They are regarded as the lowest species of mankind, and their chief object of life is to serve the higher caste Hindus. They are considered to be so unholy that even their shadow renders the Brahmins and other high-born Hindus unholy and impure.

The beliefs and teachings of the Hindu religion are mentioned in their holy books called *Vedas* (viz. the Rig-veda, the Yajur-veda, the Sama-veda and Atharwa-veda), compiled approximately in 1600 B.C. Their other holy books are Upanishads, written in about 800 B.C. Many Hindus believe in the doctrine of *Tanāsukh* (transmigration of soul), i.e. they maintain that every person after death comes back to the world again in one form or another according to his deeds or misdeeds in his previous life. *Mahabharata* and *Ramayana* are their great epics. The former describes the continuous wars between the Pandavas and Kauravas and the latter the story of Rama and Sita. It is significant to note that in the Hindu religion there is no provision for conversion (*Shuddhi*). Either a person can be a born-Hindu or non-Hindu. There is no other alternative. Hinduism does not sanction any conversion whatsoever. It is really against the teachings of Hinduism itself that communal-minded Hindu leaders carry on the *Shuddhi* work throughout the lengths and breadth of India.

They use fair and foul means in converting non-Hindus to Hinduism. They often force the illiterate and simple-minded people to accept Hinduism against their will.

The Hindus' Deceptive Diplomacy. According to the *Indian Foreign Policy*, a book written by Dr. K. Sachidanmok Mistry, Professor of Philosophy, Andhara University, Kautilya Chanakya (a councillor and Minister of Emperor Chandra Gupta of the Mauriya dynasty, at Patliputra, Bihar, during the fourth century B.C.) laid down the following principles for Indian foreign policy :

(*a*) Treating neighbours as enemies and alliances with non-neighbouring States.

(*b*) Insatiable thirst for power.

(*c*) Attempts to control neighbouring countries.

(*d*) Deceptive friendliness and cunningness in diplomacy.

(*e*) Rivalry.

(*f*) Ruthlessness in war.

(*g*) Non-concern for misery of citizens.

(*h*) Psychological war through hostile propaganda, infiltration, fifth-column activities and subversion.

(*i*) Economic warfare through bribery.

(*j*) Treating peace as inconceivable.

(*k*) *Karnavanlo Visam Aryam* (*i.e.* Organisation of the whole world).

It may be added here that Mrs. Vijay Laxmi Pandit, sister of the late Indian Prime Minister, Mr. Jawahar Lal Nehru, said in the fresh instalment of her reminiscences being serialised in the *Times of India* that the teachings of Kautilya Chanakya

regarding diplomacy were equally applicable in the twentieth century and added: "Diplomacy, he [Chanakya] tells us, is not concerned with ideals but only with achieving practical results for the state".

Buddhism. It was introduced in India by Gautama Buddha whose original name was Siddharatha. He was a son of Shuddhodhana, ruler of Kapilavastu, a small State in Nepal Terai. He was born in 567 B.C. Even in his childhood he was given up to mediation. He studied minutely the ups and downs of life, and it gave him pain beyond measure that a very large number of human beings passed their days in agony. Being overwhelmed by the miseries of the people he left the royal palace and roamed in jungles far and wide in order to discover the panacia for the ills mankind was suffering from. It is said that after long and continuous meditation he succeeded in getting some revelation or inner inspiration which gave him relief from the agony that had kept him uneasy hitherto. *Karma* (actions) and *Nirvana* (extinction of desires) are the two basic teachings of Buddhism. It is against idolatry.

Rise and Fall of Buddhism. This religion was propagated by some Indian kings, particularly by Asoka, the Great, (273-232 B.C.) throughout the country, and a very large number of people embraced it. Afterwards when the Hindus regained supremacy they tortured the Buddhists mercilessly and left no stone unturned to destroy their religion completely. A strong follower of Shiwa, Mehiragula, launched a syste-

matic persecution of the Buddhist monks. A ruler of West Bengal, named Sasanka, uprooted the sacred Buddhist tree in Bodh Gaya and demolished Buddhist monasteries. Under the Sen kings of Bengal, who were strong supporters of Brahmanism, the Buddhists faced a veritable reign of terror.

At present Buddhists are found in large numbers in China, Japan, Ceylon, Tibet, Burma and South-East Asia. It was Asoka, the Great, who sent missionaries to spread Buddhism abroad.

Jainism. Jainism was introduced in India by Vardhamana, known as Jina (the Conqueror of self), son of Siddhartha, Chief of the Nat clan of Kashtriyas. With the attainment of knowledge he was called Jina and also Mahavira (the great hero). His teachings mainly consisted in non-possession, non-stealing and absolute chastity.

Jainism and Buddhism were reactions to Hinduism. Both of them taught that all human beings are equal and have similar opportunities for salvation. Both were opposed to idol-worship as well as caste-system.

Zoroastrianism. It was introduced in Iran by a Priest, named Zoroaster, during the reign of Emperor Cyrus. It is said that his religion was originally monotheistic, but his followers introduced two Gods, *viz.* One for "good" or "light" and the other for "evil" or "darkness". The former is named Yazdan (or Aizad) and the latter Ahraman. Fire is the holy symbol of this religion. Consequently its followers are also called Fire-worshippers.

A section of intellectuals including Muslims regard them as the people of the Revealed Book. My former colleague in the Islamia College, Calcutta. Late Professor S. M. Tahir Rizvi, wrote a book entitled *Parsis are the people of the Book*, in which he tried to prove that a Holy Book named Zend Avesta was revealed to Zoroaster and so his followers (now known as Parsis) are the people of the Scripture like the Jews, Christians and Muslims. They subsequently became dualists, believing in two Gods as the Christians began to believe in Trinity during the later stage of their evolution.

When the Arabs conquered Iran during the reign of the second Caliph, Umar b. Khaṭṭāb (may Allah be pleased with him), majority of the people of the country renounced fire-worshipping and accepted the religion of Islam of their own accord. A small number of them retained their old faith and they are now called Parsis.

Judaism. At present Judaism, Christianity and Islam are generally regarded revealed religions having Holy Scriptures to their credit. Their Apostles Moses, Jesus Christ and Muḥammad (Allah's blessings be on all of them)—were descended from Prophet Abraham (Allah's blessings be on him) and all of them preached the same religion of Allah. But in course of time many of their followers deviated from the right path of monotheism and began to indulge in polytheistic activities.

The Jews or Israelites descended from Prophet

Jacob (or Ya'qūb, known as Israel also), son of Prophet Isaac (or Isḥāq), son of Prophet Abraham (or Ibrāhīm)—may peace be on all of them. The children of Jacob (or Israel), known as Israelites, shifted from their original home Kan'ān to Egypt during the time when Prophet Joseph (or Yūsuf) was holding a prominent post in the government there. After some time the Israelites threw the religion of Allah overboard and consequently incurred the Divine Wrath. The original inhabitants of Egypt (known as Copts), enslaved the Israelites and perpetrated all sorts of oppression on them, killing their sons and sparing their women.

At last Prophet Moses came to the rescue of the Israelites in 1300 B.C. and freed them from the clutches of the Pharaohs and his people. He then took the Israelites to the Mount Sīnā where Torah (Old Testament) was revealed to him by Allah. The Israelites, however, continued to disobey Allah and His Apostles. The Holy Qur'ān describes the continued disobedience and misdeeds of the Israelites in several places. A few relevant verses are quoted below:

"And (remember) when We did deliver you from Pharaoh's folk, who were afflicting you with dreadful torment, slaying your sons and sparing your women. That was a tremendous trial from your Lord. And when We brought you through the sea and rescued you, and when We gave into Moses the Scripture and the Criterion (of right and wrong), that ye might be led aright. And when Moses said unto his people: O my people: ye have wronged yourselves by your choosing the calf (for worship), so turn in penitence to your Creator, and kill

(the guilty), yourselves. That will be best for you with your Creator and He will relent towards you, Lo! He is the Relenting the Merciful" (ii. 49, 50, 55, 54).

Christianity. Prophet Jesus Christ, son of Hadrat Maryam (Mary) was born at Bethlehem of Judea, near Jerusalem. About his birth the Holy Qur'ān says:

"(And remember) when the angels said: O Mary. Lo! Allah giveth thee glad tidings of a Word from Him, whose name is the Messiah, Jesus son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah) He will speak unto mankind in his cradle, and in his manhood, and he is of the righteous . . . . And He will teach him the scripture and wisdom and the Torah and the Gospel" (iii. 45,46, 48).

Christianity is more or less an offshoot of Judaism and aims at enforcing the teachings of Torah (Old Testament) in addition to those of Injil (Gospel). "The Christian religion in its foundation was but the renewing of that of Moses," says John Davenport.

"Jesus Christ brought forward no new doctrine," says Dr. Harnack.

Jesus Christ (Allah's blessings be on him) began to propagate his Mission at the age of 30 years. A very large number of Jews opposed him and the Roman Governor got him arrested charging him with treason against the State and insult of Judaism. He ordered him to be crucified but his plot was nipped in the bud by the Will of the Almighty, as the Qur'ān says:

"They slew him (Messiah Jesus, son of Mary) not, nor

crucified him, but it appeared so unto them. But Allah took him up unto Himself. Allah was ever Mighty, Wise" (iv. 157-158).

Roman Emperor. After a long time the Roman Emperor, Constantine, embraced Christianity and forced his people to accept it. Christian historians also admit that Constantine used all kinds of violence for the propagation of this religion. Before the Emperor's acceptance of Christianity the four evangelists had recorded the life and teachings of Jesus Christ and added many things to the original text of Injīl (New Testament). It is also said that St. Paul and St. Peter were responsible for the polytheistic views which are now found in the religion of Jesus Christ. There are a large number of Injīls of which four are only recognised by majority of Christians.

Trinity of the Christians. In course of time the Christians introduced the doctrine of Trinity (*Tathlīth*) according to which Father (God), Son (Jesus Christ) and Holy Ghost (Gabriel) together make one Godhead. The Roman Catholics include Holy Mary also in the component parts of Godhead. John Davenport writes in his book *Mohammed and Koran*:

"Jesus taught the belief in one God but Paul, with the Apostle John, who was a Platonist, despoiled Christ's religion of all its unity and simplicity, by introducing the incomprehensive Trinity of Plato or Triad of the East and by deifying two of God's attributes, namely, His Holy Spirit and His Divine Intelligence."

The Holy Qur'ān addressing the people of the Book says:

"O people of the Scripture! do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a Messenger of Allah, and His Word which He conveyed unto Mary, and aspirit from Him. So believe in Allah and His Messenger, and say not "Three": (It is) better for you—Allah is only God. For it is removed from His transcendant Majesty that He should have a son." . . . The Messiah will never scorn to be a slave unto Allah, nor will the favoured angels" (iv. 171-172).

The Christians are broadly divided into two sects:

(*i*) The Roman Catholics with the Pope of Rome as their Spiritual Head. They keep images of Christ and Mary in churches and adore them.

(*ii*) The Protestants. They are so called because their great leader of Germany, Martin Luther, protested against the despotism and dictatorial powers of the Pope and formed a new sect of Christianity.

Chapter III

RELIGION OF ISLAM

[Islam the only Religion of God—Component Parts of Islam—Concept of God—Existence of God—Angels—Apostles—Scriptures—Hereafter—Islamic Injunctions—*Kalimah-i-Ṭayyibah*—Prayers—*Zakāt*—Fasting—*Ḥajj*—*Akhlāq* (Morals) *Makāram-i-Akhlāq* (Virtues), *Raza'il-i-Akhlāq* (Vices)—Object of the Prophet's Mission—A Few Sayings of the Prophet.]

Islam the Only Religion of God. The Holy Qur'ān emphatically says that the only religion of Allah is Islam, as under :

"Lo ! Religion with Allah is Islam. Those who (formerly) received the Scripture differed only after knowledge came unto them, through transgression among themselves" (iii. 19).

"And whose seeketh as religion other than it will not be accepted from him, and he will be a loser in the Hereafter" (iii. 85).

Component Parts of Islam. The religion of Islam consists of three parts, namely (1) Beliefs (*'Aqā'id*), (2) Religious Injunctions (*'Ibādāt*) and (3) *Akhlāq* (Morals). As Islam is a religion between Man and Man as well as between Man and God, its followers are commanded to discharge their duties towards Allah as well as their fellow-beings. Now the three parts of Islam are detailed below separately :

Section A.—'Aqā'id (Beliefs)

N.B.—Beliefs in one Allah, Angels, Prophets, Scriptures and the Hereafter are essential.

Islamic Concept of God. God is Omniscient and Omnipotent. He is not only the Creator of the Universe but also its Sustainer and Protector. It is He Who controls the world and determines the fortunes of the created beings. His power is unlimited and His law is supreme.

Islamic concept of God is different from other concepts of the same. Non-Muslims generally maintain that Allah is the Arbiter of spiritual affairs only and has little or nothing to do with secular matters. They say that material and spiritual sides of life are like two poles asunder, and Allah's powers are confined to the latter only. "Give to Ceaser what is due to Ceaser and give God what is due to God" is the motto of such people. "But who is this Ceaser to share God's dues ?" is a question which has been defying human intellect from time immemorial.

The Qur'ān abounds in verses which unmistakably declare that Allah is All in All in every sphere of life. For example :

"And if thou wert to ask them : Who created the heavens and the earth, and constrained the Sun and the Moon (to their appointed work) ? they would say : Allah. How are they then turned away" (cxxix. 61).

"Unto Him (Allah) belongeth all that is in the heavens and all that is in the earth. He verily is the Absolute, the Owner of Praise" (xxlii. 64).

"And He (Allah) It is Who gave you life, then He will cause you to die and then will give you life (again) Lo ! Man is a varily ungrateful" (xxiii. 66).

Another important difference between the Islamic and other concepts of God is that Islam, being essentially a monotheistic religion teaches us that Allah is One and One alone. There is none to question or share His Essence or Attributes. One ceases to be Muslim if one makes anybody sharer of worship due to Allah. Polytheism in any form or shape must be condemned as it is the most serious and unpardonable sin. On the contrary, duality trinity or plurality of gods has become part and parcel of other religions.

"Lo! Allah forgiveth not that a partner should be ascribed unto Him. He forgiveth (all) save that He will, whose aseribth partners to Allah, he hath indeed invented a tremendous sin" (iv. 48).

Existence of God. Logical, philosophical and theological arguments in support of the existence of God are many. A few of them are briefly given below:

(*i*) The World is transient, and everything here is mortal and short-lived. Human intellect tells us that there must be some Being Who is permanent and eternal. This Eternal Being is God or Allah.

(*ii*) The Universe and all its contents i.e., the earth, the heavens, the stars, the sun, the moon, mountains, trees, animals etc., have been created by some One. They did not certainly spring up as a matter of chance or accident. If Taj Mahal of Agra, for example, required some experts in architecture for its existence, how could this world all its wonders come into being without a Maker. The order and design of the Universe with matchless beauty compel us to believe in the existence of a Supreme Power, namely God.

(*iii*) The world and all its things are defective in some

respects or others. Nothing here is perfect. Naturally reason or common sense looks for a Being Who is perfect in all respects, and free from all defects. This perfect Being is Allah or God.

(*iv*) Philosophers in general, and Muslim philosophers in particular, maintain that all things of the world are connected by the chain of causes and effects. Every thing here is the effect of some cause, and that cause also is caused by some other cause. In this process we finally come to a cause who is the cause of other things but Himself is not caused by anything. This Self-existing cause is Allah or God.

(*v*) *The Qur'ānic argument.* The Holy Qur'ān proves the existence of God in a simple but natural way which cannot but appeal to common sense. For example: "Their Messengers said: Can there be doubt concerning Allah, the Creator of the heavens and the earth" (xiv. 10):

"He is Allah, the Creator, the Shapes out of naught, Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorified Him. He is the Mighty, the Wise" (lx. 24).

"Everyone that is thereon (on the earth) will pass away. There remaineth but the countenance of the Lord of Might and Glory" (lv. 26-27).

"Verily, His is all creation and commandment" (vii 54).

Angels. Every Muslim must believe that Allah has created some non-physical beings, known as Angels. They may have some specific forms, but we are not supposed to know them. The Angels are chief officers of the Divine Secretariat, and their main duty is to worship Allah and carry out His orders forthwith. A few Angels are entrusted with the mission of communicating His directives to created beings. The Qur'ān says:

"And thou (O Muḥammad) see the Angels thronging round

the Throne, hymning the praises of their Lord. And they are judged aright, and it is said : Praise be to Allah, the Lord of the Worlds" (xxxix. 75).

"They (Angels) disobey not Allah in what He commandeth them, but do that which they are commanded to do" (lxvi. 6).

"Say (O Muḥammad ! to mankind) : Who is an enemy to Gabriel (Jibrā'īl). For he it is who hath revealed this (Scripture viz. the Qur'ān) to thy heart by Allah's order confirming that which was (revealed) before it, and guidance and glad tidings to Believers" (ii. 97).

Apostles. God deputed a large number of Apostles to guide mankind to the right path and preach the Divine religion throughout the length and breadth of the world. The reputed Muslim divine and scholar, Shah Waliullah of Delhi, writes in his well-known book *Ḥujjatullāh-il-Bālighah* :

"A Prophet is sent to mankind by the Divine Being. He takes the people out of darkness and leads them to light. In his pleasure lies the pleasure of Allah and defiance of him means defiance of and remoteness from Allah. As regards Prophet's responsibilities as Allah's Caliphs on the earth, it is they who execute the laws of religion with equity and justice."

The Holy Qur'ān makes mention of a few Prophets only. The first Prophet was the First Man, Ḥaḍrat Adam, and the Last Prophet was Ḥaḍrat Muḥammad (Allah's blessings be on both of them). Two fundamental points of difference between the Final Apostle and other Apostles of Allah should be borne in mind, namely :

(*i*) Other Apostles or Prophets were deputed by God for the guidance of certain peoples in certain countries and for certain times, but Ḥaḍrat Muḥammad (peace be on him) was sent by God for all peoples in all countries and for all times, as

the Qur'ān says: "Say (O Muḥammad): O Mankind, Lo! I am the Messenger of Allah to you All—(the Messenger of) Him unto Whom belongeth the sovereignty of the heavens and the earth. There is no God save Him" (vii. 158).

(*ii*) Ḥaḍrat Muḥammad (peace be on him) was the Final Apostle of Allah and with him Prophethood was sealed once and for all, as the Holy Book says: "Muḥammad is not the father of any man among you, but he is the Messenger of Allah and the seal of Prophets" (xxxiii. 40).

Further, the religion of Allah was completed and perfected with the advent of Ḥaḍrat Muḥammad (peace be on him) as the Qur'ān says: "This day have I perfected your religion for you and completed my favours unto you and have chosen for you Islam as religion" (v. 3). It goes without saying that after completion and perfection of the Divine Mission there is no need of another Prophet or a new religion.

It may be added here that Muslims must believe in all Apostles of Allah without any discrimination whatsoever, as all of them were deputed by God to preach the same religion. (iv. 150-151). For details see the next chapters (Nos. IV and V).

Scriptures. Allah, the Most Exalted, was pleased to reveal Scriptures to some of His Messengers. The following four Books are well-known:

(*i*) Torāt (Old Testament) was revealed to Prophet Moses.

(*ii*) Zabūr (Collection of songs) to Prophet David.

(*iii*) Injil (New Testament) to Prophet Jesus Christ.

(*iv*) The Qur'ān to the Final Prophet Muḥammad (Allah's blessings be on all of them).

Purity of Qur'ān. Of all the Revealed Books the Qur'ān is the only book which has remained pure and intact the true sense of the term. It is exactly the same to-day as it was when it was revealed to

Prophet Muḥammad (peace be on him) about fourteen centuries ago and shall remain the same as long as the world lasts. The Divine Being Himself has been pleased to take full responsibility for keeping the text of the Qur'ān intact as He says, addressing the Prophet :

"Lo ! Upon Us (resteth) the putting together thereof (Of the Qur'ān) and the reading thereof. And when We read it follow thou the reading. Then Lo ! upon Us (resteth) the explanation thereof" (lxxv. 17-19).

"Lo We even We revealed the Qur'ān and Lo ! We are its Guardian" (xv. 9).

It may be added here that whenever the verses of the Qur'ān were revealed to the Prophet he directed the scribes to place verses of similar nature together in one *Sūrah* (Chapter) and himself gave the name of each Surah. Before the Prophet's death all the verses of the Qur'ān had been recorded, and Surahs named. The First Caliph Ḥaḍrat Abū Bakr put these surahs in the order suggested by the Prophet himself and later, Caliph 'Uthmān made an official copy of the Qur'ān (compiled previously by Ḥaḍrat Abū Bakr) and gave it publicity throughout the Muslim Commonwealth. The writer of this book has discussed this question in his book entitled : *A Geographical History of the Qur'ān.*[1]

Hereafter. Belief in the Hereafter is essential. All Muslims must believe that on the Appointed Day all the dead people will be brought back to lives and

1. This book has been published by Sh. Muḥammad Ashraf, Kashmiri Bazar, Lahore.

will appear before the Lord of the Universe and give Him an account of their deeds or misdeeds. Allah will reward the virtuous people for their good acts and punish the sinful for their misdeeds—though Allah may be pleased to forgive any one He likes. The rising of the dead on the Last Day has been described in various places of the Qur'ān. For example :

"When Earth is shaken with her (final) earthquake, and Earth yielded up her burdens, and Man saith What aileth her? That day she will relate her chronicles, because thy Lord unspireth her, that day mankind will issue forth on scattered groups to be shown their deeds. And whoso doeth good an atom's weight will see it then. And whoso doeth ill an atom's weight will see it then" (xcix. i-8).

Section B.—'Ibādāt (Islamic Injunctions)

In addition to the *'Aqā'id* (Beliefs) mentioned above the following Injunctions are obligatory for every Muslim :

(1) *Kalimah-i-Ṭayyibah.* It negates both Atheism and Polytheism. This Solemn Declaration means that there is no God but Allah and that Muḥammad (peace be on him) is His Apostle.

(2) *Prayers.* For a matured Muslim five prayers a day are prescribed namely, Fajr, Ẓuhr, 'Aṣr, Maghrib and 'Ishā'. Allah, the Exalted, says:

"Establish worship (i.e. offer prayers) at the going down of the Sun until the dark of night, and (the recital of) Qur'ān at dawn" (xvii. 78).

It is hardly necessary to add that if prayers are

said sincerely and from the core of heart, human mind will remain pure and free from all evils, as the Qur'ān says:

"And establish worship. Lo! Worship preserveth from lewdness and iniquity, but verily remembrance is more important" (xxix. 45).

The Apostle of God (may peace be on him) lays very great stress on congregational prayers all the five times.

"Prayer is the pillar of Faith," says the Prophet (*vide* Baihaqī—Shu'b-ul-Īmān.

The main object of the congregational prayers is to create brotherly spirit among the Muslims and eliminate the difference between the rich and the poor and between high and low.

(3) *Zakāt* (Poor-dues) must be paid by the rich for the relief of the poor. Allah, the Exalted, says:

"And establish worship (Say prayers) and pay *Zakāt* and (so) lend unto Allah a goodly loan" (lxxiii. 20).

"You will never obtain virtue until you spend of that ye which love" (iii. 92).

According to Islamic law, a person is regarded rich who has, after meeting all necessary expenses for himself and his family, accumulated silver, gold or other things to the value of Rs. 52·50 or over. The rate of *Zakāt* is one-fortieth of the savings which must be paid once a year. The deserving recipients of *Zakāt* are listed in the Qur'ān as under:

"The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and debtors and for the cause of Allah

and (for) the way-farers ; a duty imposed by Allah. Allah is knower and wise" (ix. 60).

The chief object of *Zakāt* is to make provision for the poor Muslims and guard against luxury and extravagance, as is evident from the Qur'ānic verses quoted above.

"Zakāt is the treasury of Islam," says the Prophet (*vide* Ṭabrānī).

(4) *Fasting.* In early times some people (other than the people who had Revealed Books to their credit) fasted as mark of sorrow or as an appeal to an angry deity for obtaining favours. Nowadays some politicians and their workers resort to fasting or hunger-strike in order to get their demands fulfilled at an early date. Fasting enjoined by Islam is quite different. It is a means of physical purification, moral elevation and spiritual perfection. The Holy Qur'ān says :

"O Believers ! Fasting is ordained for you as it was done for those living before you, so that you guard against evil" (ii. 128).

All adult Muslims must fast during the whole month of Ramaḍān. The sick and those on journey are permitted not to fast till they recover from illness and complete their journey. Afterwards they must fast as soon as possible. Fasting enables the rich to feel the pangs of hunger and thirst and consequently generates in their mind sa feeling of sympathy and compassion for the poor. Moreover, fasting accustoms man to patience and forbearance in time of want.

"Fasting is a shield," says the Prophet (*vide Nisā'ī Sharīf*).

(5) *Ḥajj*. The performance of *Ḥajj* is obligatory on every Muslim once in life provided that he is physically and mentally fit and has means to undertake the journey to Mecca and back and make necessary provision for his dependents during his absence. The Qur'ān says:

"And pilgrimage to the House (Kaaba) is a duty unto Allah for Mankind, for him who can find a way thither. As for him who disbelieveth, Lo! Allah is independent of (all) creatures" (iii. 97).

"And proclaim unto mankind the pilgrimage. They will come unto thee on foot and on every lean camel: they will come from every deep ravine" (xxii. 27).

The institution of *Ḥajj* commemorates the memory of Prophets Abraham and Ismael (peace be on them). It is the most democratic institution of the world. On this occasion every year Muslims of different climes and countries and of different tates and colours and of different outlooks and view-points assemble at Mecca and Arafat and offer their individual and collective prayers to the Lord of the Universe. At least on this occasion the Muslims of the entire world realise that there is one God to worship, one Prophet to follow, one Religion to process and one Code of laws to observe. "*Ḥajj* washes off sins as water washes off dirt," says the Prophet of Islam (*vide Ṭabrānī*).

N.B. The Muslims of different countries, high and low, have to put on a particular type of dress

(called *Iḥrām*) while performing *Ḥajj*, and all kinds of distinction among them are removed completely.

It may be added that Friday prayer is a kind of "get-together" of a particular locality, the 'Īd prayer is that of a city, and the *Ḥajj* is that of the whole Muslim World.

Section C.—Akhlāq (Morals)

In addition to Beliefs and Injunctions, Islam gives us the best code of life in order to improve our conduct and character by purging ourselves of our vices and adopting various kinds of virtues.

A few virtues and vices are described below separately with quotations from the Qur'ān or Hadīth or both :

I. *Virtues (Makārim-i-Akhlāq)*

Allah and His Apostle have commended us to observe the following virtues (among others) :

(1) *Taqwā.* It means fear of God and observance of duty to Allah.

"O ye who believe ! Observe your duty to Allah (or Fear Allah) with right observance, and die not save as those who have surrendered (unto Him)" (iii. 102).

(2) *'Adl (Justice).* It means doing justice to oneself and as well as to others.

"O ye who believe! By ye staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man, for Allah is nearer unto both (than ye are)" (iv. 135).

"Verily one of the greatest *Jihād* is the word of justice before an oppressive king" (*al-Ḥadīth*).

(3) *Iḥsān.* It means good, good word or good deed. "And do good Lo! Allah loveth those who do good" (ii. 195).

(4) *Ṣabr* (*Patience and Steadfastness*). "O ye who believe! Seek help in steadfastness (patience) and prayer. Lo! Allah is with the steadfast" (ii. 153).

(5) *Afw* (Forgiveness). "Adopt forgiveness and enjoin kindness and turn away from the ignorant" (vii. 199).

(6) *Shukr* (Gratefulness, thanks). "And whosoever giveth thanks, he giveth thanks for (the good of) his soul. And whosoever refuseth—Lo! Allah is Absolute, is Owner of praise" (xxxi. 121).

(7) *Ṣidq* (Truthfulness). "O ye who believe! be careful of your duty to Allah, and remain with the truthful" (ix. 119). "Verily, truth gives salvation and falsehood kills" (*al-Ḥadīth*).

(8) *Amānat* (Trust and Confidence). "And if one of you entrusted to another let him who is trusted deliver up that which is entrusted to him and let him observe his duty to Allah" (ii. 283).

(9) *Rawādārī.* (Tolerance). "O Mankind! Lo! We have created you male and female and have made you nations and tribes that ye may know one another. Lo! the noblest of you in the sight of Allah is the most pious of you" (xlix. 13).

(10) *Musāwat* (Equality). *Vide,* the Qur'ānic verse quoted above (under Rawādārī): "There is no preference for one over another but on the score of religion and piety". (*al-Ḥadīth*).

(11) *Ukhuwwat* (Brotherhood). "The Believers are nothing else than brothers. Therefore make peace between your brothers and observe your duty to Allah" (xlix. 10).

"Muslims are brothers in faith and they must not oppress one another nor abondon assisting each other nor hold one another in contempt." (*al-Ḥadīth*).

(12) *Miḥnat* (Labour or efforts). "Men shall have the benefit of what they earn and women shall have the benefit of what they earn" (iv. 32).

II. *Vices* (Razā'il-i-Akhlāq)

Islam has enjoined us to abstain from the following vices (among others):

(1) *Ḥirṣ* (greed) "And whose is saved from his own greed such are the successful" (lxiv. 16).

(2) *Ẓulm*. (Aggression). "And do not oppress. Lo! Allah loveth not aggression" (ii. 190). "And for oppressive people He (Allah) hath prepared a painful doom" (lxxvi. 31).

(3) *Kidhb* (Falsehood). "The curse of Allah is on those who speak lies" (iii. 61).

"Verily truth gives salvation and falsehood kills" (*al-Ḥadīth*).

(4) *Bukhl*. (Miserliness). "And let not those who hoard up that which Allah hath bestowed upon them of His bounty think that it (hoarding of miserliness) is better for them. Nay, it is worse for them. That which they hoard will be their coller on the Day of Resurrection." (iii. 180); "They who hoard up gold and silver and spend it not in the way of

Allah, unto them give tidings of a painful doom." (ix. 34). The Prophet condemns a miser (*vide. Tirmidhi-Sharīf*).

(5) *Isrāf* (Extravagance). "Lo! the squaderers were brothers of the devils and the devil was an ingrate to the Lord" (xvii. 27).

(6) *Takkabbur* (Pride Vanity). "Turn not thy cheek in scorn towards the people, nor walk with pertness in the land. Lo! Allah loveth not each braggart boaster" (xxxi. 18).

(7) *Nifāq* (Hypocracy). "Allah promiseth the hypocrates, both men and women, and the disbelievers, fire of hell for their abode. It will suffice them. Allah curseth them, and theirs is lasting torment" (ix. 68).

(8) *Faḥsh* (Lewdness iniquity). "Establish Worship (i.e. say prayers) and enjoin kindness and forbid iniquity" (xxxi. 17).

(9) *Nafrat* (Hate, deride). "O ye who believe! let not a folk deride or hate a folk who may be better than they (are), neither defame one another, not insult one another by nickname" (xlix. 11).

(10) *Ghībat* (Backbiting). "And spy not, neither backbite one another. Would one of you love to eat the flesh of the dead brother" (xlix. 12).

(11) *Sarqah* (Theft). "And as far as the thief, both male and female, cut off their hand. It is the punishment of their own deeds—and exemplary punishment from Allah" (v. 36).

(12) *Fasād* (Mischief). "Lo! Allah upholdeth not the work of mischief makers" (x. 82).

(13) *Rishwat* (Bribe). The Prophet says: "The one who gives bribe and the one who receives it both are in the Hell" (*Vide* Ṭabrānī).

Chapter 4

RELIGION OF ISLAM (RETROSPECT)

[Belief in Allah—Belief in Angels—Belief in Revealed Books (i.e. Scriptures)—Belief in the Prophets of God —Khatm-i-Nubuwat—A New Impostor—Special Qualities of the Prophet of Islam—Day of Judgment—Definition of Islam—Polytheism in Practice—Virtuous Acts—A True Muslim—A Lesson from the History of Muslims—Islam and Philosophy—Islam and Science].

"O ye who believe! believe in Allah and His Messenger and the Scripture which He hath revealed to His Messengers and the Scripture which He revealed aforetime. Whoso disbelieveth in Allah and His Angels and His Scriptures and His Messengers and the Last Day (Hereafter) he verily hath wandered far astray" (The Qur'ān, iv.136).

"Islam is based," says the Apostle of Allah, "on Five things":

(*i*) Declaration that there is no God but Allah and Muḥammad (peace be on him) is the Apostle of Allah;

(*ii*) Offering prayers (five times a day);

(*iii*) paying *Zakāt* (poor-due).

(*iv*) fasting during Ramaḍān;

(*v*) Performing Ḥajj of the Ka'bah.[1]

"Nay, but whatsoever surrendereth his purpose to Allah while doing good work, his reward is with his Lord; and there shall no fear come upon them, neither they shall grieve" (The Qur'ān, ii. 112).

Now I would try to explain each and every part of the Faith of Islam in detail.

(1) *Belief in the Oneness of Allah.* The Qur'ān says:

1. *Bukhāri Sharif* and *Muslim Sharif.*

"Say (O Muḥammad) : He is Allah, the One. Allah the eternally Besought of all. He begetteth not nor was begotten. And there is none comparable unto Him" (cxii. 1-4).

Now, if a person claims that he believes in one God and at the same time holds that God has son or daughter or ascribes Divine powers to saints or monks or worships tombs or anything other than God in any form or shape, can such a person be a Muslim by any stretch of imagination ? Certainly not. This sort of double dealing or self-contradiction in respect of religion was current before the advent of Islam. The Qur'ān, referring to the Jews and Christians, says :

"And the Jews say : Ezra is the son of Allah, and the Christians say : The Messiah is the son of Allah. That is their saying with their mouths. They imitate the saying of those who disbelieved of old. They have taken as Lords besides Allah their rabbis and their monks and the Messiah, son of Mary, when they were commanded to worship only one God" (ix. 30-31).

Consequently those Muslims who worship anything other than Allah or ascribe Divine powers to any person, however dignified he may be, are no more included in the fold of Believers than the Jews and Christians described in the Qur'ānic verses quoted above. Further, the Holy Book says :

"They indeed have disbelieved who say : Lo ! Allah is the Messiah, son of Mary. Say : Who then can do aught against Allah, if He had willed to destroy the Messiah son of Mary, and his mother and everyone on earth ?" (v. 17).

The Prophet of God is reported to have said :

"The best words spoken by me and Prophets preceding me are : 'There is none worthy of obedience than Allah. He is

unique. He has no partner (nor associates). Sovereignty and kingdom belong to Him alone. Allah praise is due only to HIM. He has complete authority over everything."[2]

(2) *Blief in Angels.* The Holy Qur'ān says:

"Righteous is he who believeth in Allah, and the Last Day and the Angels and the Scripture and the Prophets" (ii. 177).

As said in the third chapter it is incumbent on Muslims to believe in the existence of all Angels without discrimination. It may be worth nothing that the Jews used to differentiate between one angel and another and regarded Gabriel and Michael as their enemies. Allah says:

"Who is an enemy to Allah and His Angels and His Messengers, and Gabriel and Michael then lo! Allah (Himself) is an enemy to the disbelievers" (ii. 98).

(3) *Belief in Revealed Books.* As stated earlier, the well-known Scriptures or Revealed Books are Taurāt, Zabūr, Injīl and Qur'ān. Of these the Qur'ān is the only Revealed Book which has successfully defied all kinds of adulteration. Each and every word of the Qur'ān is today exactly the same as it was when it was revealed to Prophet Muḥammad (peace be on him).

Allah Himself has taken full responsibility for its protection. Lo! We, even We revealed the Qur'ān and Lo! "We are its guardian" (xv. 9).

The infidels of Arabia doubted the Divine origin of the Qur'ān and said that it had been invented by the Prophet himself or somebody else did it for him. Allah challenged them saying:

2. *Tirmidhi Sharif*, II.

"Say (O Muḥammad) : Verily, though mankind and the Jinn should assemble to produce the like of the Qur'ān, they could not produce the like thereof though they were helpers one of another" (xviii. 88).

"And if ye are in doubt concerning that which We revealed unto Our Slave (Muḥammad), then produce a *sūrah* of the like thereof, and call your witnesses besides Allah, if ye are truthful" (ii. 23).

But the Arabs failed to produce even a single *sūrah* like that of the Qur'ān.

In short, every Muslim must believe in each and every word of the Holy Qur'ān, and if anybody disbelieves in any verse of it, he will be regarded a disbeliever in the whole Qur'ān and consequently he will cease to be a Muslim.

It may be added that a Muslim has got to believe in other Scriptures (Revealed Books) also. Though they have undergone some adulterations through human efforts, a good deal of Divine revelations are also there. As *Īmān* cannot be complete without believing in all Holy Scriptures, we must accept all of them, minus the portions that have been adulterated by human agency.

(4) *Belief in Prophets of God.* As said in the previous chapter, all Messengers of God preached the same religion and tried their best to take the people out of darkness and lead them to light. As all of them were deputed by the Lord of the universe to guide the people to the right path, it is the bounden duty of every Muslim to believe in all of them without any discrimination as the Holy Qur'ān says :

"Lo! those who disbelieve in Allah and His Messengers, and seek to make distinction between Allah and His Messengers and say: We believe in some and disbelieve in others, and seek to choose a way in between, such are disbelievers in truth, and for disbelievers We prepare a shameful doom" (iv. 150-151).

Now, if any person says that he believes in some Prophets and disbelieves in others, he cannot be called a Muslim or Believer.

(5) *Finality of Prophethood of Muḥammad.* The Holy Qur'ān says:

"Muḥammad is not the father of any man among you; but he is the Messenger of Allah and the seal of Prophets" (xxxiii. 40).

The Prophet himself says: "There shall be no Prophet after me."[3] Hence if a man claims to be a Muslim and at the same time disbelieves in the Finality of the Prophethood of Ḥaḍrat Muḥammad (my peace be on him) or chooses another man as a new Prophet, his claim cannot be tenable by any jugglery of words or stretch of imagination. One can be a Muslim either by believing in all the verses of the Qur'ān or a non-Muslim by rejecting some or all of them. There is no midway between the two.

A New Impostor. During the last decade of the last century a certain person of the Punjab, with the blessings of the British Rulers, proclaimed Prophethood. Naturally the Muslim community, excepting a few misguided and self-seeking persons, rejected the above claim as it clearly militated against the verses

3. Bukhārī Sharīf.

of the Qur'ān and Sayings of the Prophet of Islam. Later, the claimant and his followers took shelter behind an absurd theory that he was simply a *ẓillī* Prophet, not a Tashrī'ī Prophet, i.e., he did not preach a new religion. He only propagated the religion of Islam according to the inspiration he claimed to have received from Divinity. This whole contention is an absolute non-sense. Firstly, because the Qur'ān and *Ḥadīth* emphatically rule out the possibility of another Prophet of any type after the Final Apostle Muḥammad (peace be on him). Secondly, because all Divine Messengers between Prophets Moses and Muḥammad were the full-fledged Prophets (not *Ẓillī)* though they did not introduce a new faith. They practised and preached the religion of Prophet, Meses (peace be on him). Moreover, all the Prophets had God-given education direct and none of them had been schooled. On the contrary, this new claimant to Prophethood read in a school and served in an office as a clerk regularly. His whole life is before us, and throughout he was a favourite of anti-Muslim British rulers. By no juggling of expression could he be taken a God-inspired man. He was a British gifted man, and was chosen by his master to create disunity and disaffection among various sections of the Muslim community. He has even changed the meanings of some verses of the Qur'ān. There is another point against him. Every Apostle of Allah was buried in the place where he died, but this man died in one place and was buried elsewhere.

Special qualities of the Prophet. The Holy Qur'ān says:

"O Prophet! Lo! We have sent thee as a witness and a bringer of good tidings and a warner. And as a summoner unto Allah by His permission and as a lamp that giveth light" (xxxiii. 45-46).

Allah has given preference to some Apostles over others although Believers must believe in all of them without discrimination, as He says:

"Of the Messengers, some of whom We have caused to excel others, and of whom there are some unto whom Allah spoke, while some of them He exalted (above others) in degree" (ii. 253).

A few points of excellence which distinguish the Prophet of Islam from other Apostles are given below:

(*i*) All Apostles were deputed by Allah for the guidance of certain peoples in certain countries and for a limited period of time only, but Ḥaḍrat Muḥammad (peace be on him) was sent by Allah for all peoples for all countries and for all times as long as the world exists. The religion of Allah was perfected and completed through the Prophet as the Qur'ān says:

"This day have I perfected your religion for you and completed My favour unto you, and have chosen for you Islam as religion" (v. 5).

(See the previous chapter)

(*ii*) The followers of the Apostle of Islam are described in the Qur'ān as the best nation of the world as under:

"Ye (Muslims) are the best community that hath been raised up for Mankind. Ye enjoin right conduct and forbid indecency, and ye believe in Allah" (iii. 40).

(*iii*) The Holy Qur'ān that was revealed to Ḥaḍrat Muḥammad (peace be on him) is the only Scripture that has remained pure and intact up till now and shall remain pure till the world lasts as Allah takes full responsibility for its protection:

"Lo! We, even We, revealed the Qur'ān and lo! We are its guardian" (xv. 9).

(*iv*) Divine Messengers came to every country in the past for the guidance of mankind. It is said that one lakh twenty four thousand Apostles were deputed by God to guide mankind. But in many cases history is silent about their lives and teachings. For example, we do not know with certainly when the Messengers responsible for Hinduism,Buddhism, Zoroastrianism, etc., came to the world and what their exact teachings were. Even Judaism and Christianity which are generally recognised to be Revealed Religions, do not give us necessary information about the lives and work of Prophets Moses and Jesus Christ (peace be on them). On the contrary, full accounts of the life of the Apostle of Islam and all his achievements in various spheres of activity are recorded in the Books of *aḥadīth* and biography, etc., based on historical evidences whose authenticity cannot be questioned by any unbiased person. Thus he is a historical personage in the real sense of the term.

(6) *Day of Judgment.* All Muslims are enjoined to

believe in this Day of Resurrection and Day of Judgment. According to Islam, life is a continuous thing, not ended by death. Death is some sort of check post for exit, i.e. a door from which one passes from the present world to the Hereafter. This world and the next are linked together. On the Day of Judgment Allah will reward the virtuous people for their good deeds and punish the sinful people for their misdeeds. Allah, however, has always special prerogatives to forgive whomever He likes and punish whomever He desires:

(7) *Ibādat* (*Islamic Injunctions*). Every Muslim must believe in his heart of hearts that Prayers, Fasting, *Zakāt* and *Ḥajj* are essential for those who can afford to observe them. If anyone disbelieves in anyone of them, he ceases to be a Muslim (for details see the previous Chapter). The reader knows that some tribes of Arabia refused to pay *Zakāt* during the regime of the First Caliph, Ḥaḍrat Abū Bakr, and on this refusal rendered them *Kāfirs* (disbelievers), and the Caliph waged *Jihād* on them.

The Prophet of Allah (peace be on him) is reported to have said:

"Prayer is a proof, Fasting is a strong and safe shield, and Ṣadaqah (charity) erodes sins as water extinguishes fire."[4]

Definition of Islam. The religion of Islam is really a blending of various elements into one harmonious whole. It includes all secular and spiritual activities

4. *Tirmidhi Sharif*, Vol. II. (*Ḥijjat-ul-Widā'*).

of man. No element of human life can be separated from or independent of the jurisdiction of Islam. It should be borne in mind that Islam is not a religion of beliefs and rituals only as other religions of the world are. It is a complete code of life to be followed individually and collectively from the cradle to the grave. Islam is not a religion in the sense in which it is ordinarily understood. Islam is really a religious movement inaugurated by the First Messenger of Allah, Adam, and completed and perfected by the Last Prophet Muḥammad (may peace be on both of them) the intervening stages having been developed by the Apostles deputed by Allah for the guidance of Mankind from time to time.

Definition of Islam. In the light of the above the exact definition of the religion of Islam is:

Islam is a religion which enjoins:

(*i*) Belief in Allah, Angels, Scriptures, Apostles, Day of Judgment.

(*ii*) Belief in the compulsory observance of Prayers, *Ẓakāt* (poor-dues), Fasting during Ramaḍān and *Ḥajj* of the Ka'bah.

(*iii*) Belief in the necessity of good moral character (as enunciated in the Qur'ān and *Ḥadīth*).

As said before, a Muslim must believe in all items noted above without descrimination. After belief if a person performs all injunctions referred to above, he will be a good of ideal Muslim, otherwise he will be a Muslim but not a good Muslim. Failure to believe in any one item mentioned above renders one non-Muslim, but failure to perform Prayers, *Zakāt*, Fast or *Ḥajj* will make one *Fāsiq* (sinful) and not *Kāfir* (infidel).

In addition to the above-mentioned definitions of Islam the Prophet has also said :

(*i*) "He has no belief who is not trustworthy, and he has no religion who does not fulfil his promise".[5]

(*ii*) "A Muslim is a brother to another Muslim".[6]

(*iii*) "No man has believed perfectly until he likes for his brothers what he likes for himself".[7]

(*iv*) "None of you can be a Believer until his desires are subordinated to what I have taught you".[8]

(*v*) "A Muslim is he from whose tongue and hands Muslims are safe."[9]

(*vi*) In reply to a questions by a Companion of the Prophet regarding *Īmān* (Belief) The Prophet said : "Forbearance and generousity."[10]

(*vii*) "You are Mu'min (Believers) when good appears good to you and evil appears evil to you".

The chief objects of Islam are noted below :

(*i*) Islam is a religion which determines relationship between man and man, between man and nature and between man and God.

(*ii*) Islam is a religion which enables man to work out the hidden faculties and potentialities of man in the most rational way.

(*iii*) Islam successfully helps man to co-ordinate the physical and spiritual sides of human existence.

(*iv*) Islam is a guarantee for raising the standard of life and improving the conduct and character of man.

(*v*) Islam is a religion which describes the real purpose of the creation of the Universe.

(*vi*) Islam teaches us to make the best use of the universe which is a totality of time, space and matter.

5. *Mishkat Sharif.*
6. *Tirmidhi Sharif*
7. *Bukhāri Sharif Muslim Sharif.*
8. *Mishkāt Sharif.*
9. *Ibid.*
10. *Muslim Sharif.*

Polytheism in Practice. It is everybody' knowsledge that people claim to be Muslims but indulge in polytheistic activities and ignore Islamic teachings about the *Tawḥīd* and Oneness of the Divine Being.

(*i*) Some Muslims hold that *Ṣūfīs* and *Auliyā'* know the unseen. But the Qur'ān is emphatic on the point that save Allah none knows the Unseen. It is Allah Himself Who reveals the Unseen to any of His Messengers He chooses. Hence the Prophets of God do not know the Unseen without the Divine Revelation.

"Allah is the knower of the Unseen, and He revealeth unto none His secret, save unto any Messenger whom He hath chosen" (lxxii. 26-27).

"And it is not (the will of) Allah to let you know the Unseen. But Allah chooseth of His Messenger whom He will (to receive its knowledge") (iii. 179).

"Say (O Muḥammad): None in the heavens and the earth knoweth the Unseen save Allah and they know not when they will be raised again (xxvi. 65).

(*ii*) A considerable number of Muslims maintain that Ṣūfīs and *Pīrs* have some hand in the matter of life and death. For this purpose they visit the tombs of the Ṣūfīs and pray there for the postponement of one's death. This sort of practice is certainly against the teachings of the Qur'ān which says :

"He (Allah) hath created life and death so that He may try you which of you is best in conduct" (lxvii. 2).

"But Allah reprieveth no soul when its term (time of death) cometh" (lxiii. 11).

(*iii*) Many people neglect their duties and only rely on the good wish and prayer of *Pīr Ṣāḥib* for their success in their examination, service, marriage,

etc. These people must realise that hard work is the first and foremost condition for success here as well as Hereafter. Prayer succeeds if it is accompanied by action. The Qur'ān says:

"Every soul is a pledge for its own deeds (lxxiv 38).

"And that man hath only that for which he maketh effort" (liii. 39).

In short, *shirk* (polytheism) openly or privately is the root of all evils. There is none to share the powers and supremacy of the Almighty. *Shirk* is the most heinous crime.

(*iv*) Tomb-worship is strictly prohibited. The Prophet said:

"Wrath of Allah will befall those people who treat the graves of their Prophets like mosques (which are places of worship)."[11]

Virtuous Acts. Īmān (Belief) and *'Amal i-Ṣāliḥ* (virtuous act) are closely interrelated and one remains incomplete without the other. A section of religious scholars maintains that action is part and parcel of belief and consequently *Īmān* increases or decreases accordingly as action is good or bad. Another group of Muslims well versed in Islam studies say that *'Amal* (action) is not part of *Īmān* (belief) but it is essential for the same. In other words, all Muslim scholars and divines are unanimous that *Īmān* (Belief) and 'Amal (Action) both are necessary to make a good Muslim. *Īmān* is something which is located in one's heart, and its practical value is manifested only by one's deeds. *Īmān* without action is like a tree which bears

11. Imām Malik.

no fruit, or it is like meal having no salt. "By the declining day, verily, mankind is in a state of loss, save those who believe and do good work and exhort one another to truth and exhort one another to endurance" (ciii. 1-3).

Islam is a combination of beliefs and good deeds, and all rewards promised by Allah and His Messenger for Muslims are subject to the condition that their record is full of virtuous acts. The Qur'ān says:

"Lo! those who believe and do good work and establish worship and pay the poor-due, their reward is with their Lord, and there shall no fear come upon them, neither shall they grieve" (ii. 277).

"Lo! those who believe and do good work theirs are the gardens of Paradise for welcome, wherein they will abide with no desire to be removed from thence. (xix. 108-109).

"All actions will be judged according to motives" says the Prophet of Allah".[12]

One will be a sincere and loyal Muslim if one discharges all religious and secular duties satisfactorily and bears a good moral character. On the contrary, one shall be an insincere and disloyal Muslim if one neglects religious and secular duties and indulges in immoral acts.

A True Muslim. The Holy Qur'ān describes the qualifications of a really accomplished Muslim as follows:

"It is not righteousness that ye turn your faces to the East and the West; but righteous is he who believeth is Allah and the Last Day and the Angels and the Scripture and the Prophets; and giveth his wealth, for love of Him, to kinsfolk and to orphans and

12. *Bukhāri Sharif*.

the needy and the wayfarer and to those who ask, and to set slaves free; and observeth proper worship and payeth the poor-due And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of distress. Such are they who are sincere and such are the God-fearing." (ii.177)

Lesson from History of Muslims. "One lesson I have learnt from the history of Muslims at critical moments in their history," said Dr. Sir. Muḥammad Iqbal, the world-renowned poet-philosopher, in course of his Presidential Address delivered at the Annual Session of the All-India Muslim League held at Allahabad in 1930 "It is Islam that has saved Muslims and not *vice versa*. If today you focus your vision on Islam and seek inspiration from the ever-vitalising idea embodied in it, you will be only reassembling your scattered forces, regaining your lost integrity, and thereby saving yourself from total destruction."

Islam and Philosophy. The Muslims' achievements in the domain of philosophy are well known. The famous European historian, Draper, writes in his book entitled *Conflict between Religion and Science*: In less than a century after the death of Muḥammad, translations of the chief Greek authors had been made into Arabic." The great Muslim scholar Syed Ameer Ali writes in his world known book *The Spirit of Islam*:

"Each great nation of the world has had her golden age. Athens had her Periclean era; Rome had her Augustan age; so too had the Islamic world its epoch of glory. Under the first six Abbasid Caliphs, but specially under Mamoon, the Muslims form-

ed the Vanguard of civilization . . . Under the inspiring influence of the Great Prophet, who gave them a code and a nationality, and assisted by their sovereigns, the Saracens caught up the lessons of wisdom from the East and the West, combined them with the teachings of the Master, and started from soldiers into scholars".

All Muslim philosophers believe that religion and philosophy corroborate each other in all fundamental problems. The world-known Muslim philosopher, Ibn Rushd (i.e. Averroes) says that the study of Philosophy is helpful for a correct understanding of religion. Both are inter-related, and both aim at seeking perfection in their own ways. The Holy Qur'ān frequently advances philosophical and scientific arguments in support of the existence and oneness of God, and these can hardly be appreciated by a person who is totally ignorant of philosophy and logic (*vide* his books "The Concordance of Religion and Philosophy" and "The Demonstration of Religious Dogmas").

Islam and Science. The Muslims' contributions to various branches of Science have been appreciated by scholars of the East and the West. The eminent European Orientalist, Emmanuel Deutsch, writes about the guiding spirit of Qur'ān and the Arabs' unrivalled achievements in various branches of science and philosophy in addition to their military conquests.

"A book (the Qur'ān) by the aid of which the Arabs conquered a world greater than that of Alexander the Great, greater than that of Rome and in as many tens of years as the latter had wanted hundreds to accomplish her conquests; by the aid

of which they alone, of all Semites, came to Europe as kings, whither the Phoenicians had come as tradesmen and the Jews as fugitives or captures, came to Europe to hold up together with these fugitives the light of humanity; they alone, while darkness lay around to raise up the wisdom and knowledge of Hellas from the dead, teach Philosophy, Medicines. Astronomy and the golden art of song to the East as to the West, to stand as the cradle of modern science and to cause us late epigony for ever to weep over the day when Granada fell."

Chapter 5

BELIEF IN QUR'ĀN AND DISBELIEF IN ḤADĪTH

[Unity of Religion—Beginning of Discord—Modern Khawrijites—Commencement of the Revelation of the Qur'ān—Preaching the Mission of Allah—Four sources of Muslim Law—Kalima-i-Tayyibah—How can Disbelievers obey ?—Is the Qur'ān alone enough ?—Genuine Aḥadīth—Compilation of the Books of Aḥadīth—Conclusion.]

Unity of Religion. Islam is essentially one undivided and indivisible religion which admits of no group, caste or sect whatsoever. The Holy Qur'ān says:

"Lo! This, your religion, is one religion, and I am your Lord. So worship Me" (xxi. 92).

"And hold fast, all of you together, to the cable of Allah, and do not separate. And remember Allah's favour unto you: how ye were enemies and He made friendship between your hearts so that ye became as brothers by His grace" (iii. 10).

"The Believers are naught else than brothers Therefore make peace between your brothers and observe your duty to Allah so that ye obtain mercy" (xlix. 10).

The Prophet of Allah says:

"All creatures of God are His family, and he is the most beloved of God who does the greatest good to His creatures."[1]

Further, Allah is "Rabbul-Aalamin (Lord of worlds) and Malik-un-Naas (King of Mankind). He is Creator and Sustainer of the Universe.

The world-known philosopher-poet, Dr. Muhammad Iqbal, says:

"It seems to me that God is slowly bringing home to us

1. *Bukhārī Sharīf.*

the truth that Islam is neither nationalism nor imperialism but a league of nations which recognises sufficient boundaries and racial distinction for facility of reference only, and not for restricting the social horizon of its members."

The above view of Dr. Iqbal is really based on the following verse on the Holy Qur'ān :

"O Mankind, lo! We have created you male and female, and have made you nations and tribes that ye may know one another" (xlix. 13).

Beginning of Discord. As ill-luck would have it, political dissentions began among the followers of Islam in the latter period of Caliph 'Uthmān's regime. It attained momentum during and after the Battle of Ṣiffīn fought between the fourth Caliph, Ḥaḍrat 'Ālī, and his rival Ḥaḍrat Mu'āwīyah. The first group of Muslims, who seceded from the united Muslim nation were known as Khwarijites (secessionists) who invented the strange doctrine that "the Qur'ān is sufficient for all problems of life and therefore there is no need of Ḥadith." They rose in revolt against Caliph Ḥaḍrat 'Ālī but were crushed by him in the battlefield. After some time one of the Khwarijites, Ibn Muljim, assassinated Ḥaḍrat 'Alī while the latter was leading Morning Prayer in congregation in the mosque of Kūfah on 23 Ramaḍān 40.

Modern Khwarijites. A group of Khawarijites (Secessionists) have recently raised their heads in a different form. They are generally called "*Munkir-i-Ḥadīth*" (Disbelievers in the words and deeds of the Prophet of Islam). They like to follow the pattern of the previous Khwarijites and openly say that the

Qur'ān is quite enough for all needs and requirements in spiritual as well as secular spheres of life, and consequently it is not necessary to believe in what the Prophet said or did. Another point which the disbelievers in *Ḥadīth* raise is that the existing books of *Aḥadīth* are, in their opinion, full of bogus, doubtful and weak *Aḥadīth* and hence it is advisable to ingore them altogether.

Before I meet the two objections of disbelievers in *Ḥadīth*, I would like to consider the following questions which force themselves on one's mind in this context:

(*i*) Is it practicable to believe in the words of Allah (*i.e.*, Qur'ān) and disbelieve in the words and deeds of His Messenger (*i.e* Aḥādīth) ;

(*ii*) Supposing for argument's sake that the two aforesaid things are practicable, does it make sense that a person believes in the Qur'ān sincerely and at the same time disbelieves in Aḥādīth ? It would require some details to answer the above questions.

Commencement of the Revelation of the Qur'ān. One night during the month of Ramaḍān when Ḥaḍrāt Muḥammad (peace be on him) was passing his secluded life at Ḥirā' (a desert hill near Mecca), the first revelation came to him (when he was forty years old). While he was asleep or in a trance, he heard a voice "Read." He said: "I cannot read" Again he heard a voice "Read". He said: "I cannot read." At last he said: "What can I read?" Then the following verses of the Qur'ān were revealed to the Prophet:

"Read! In the name of the Lord Who createth, Createth

man from a clot. Read: And it is thy Lord, the most Bounteous Who teacheth by the pen, Teacheth the man that which he knew not." (xcvi. 1—5).

Preaching of the Mission of Allah. When the above verses were revealed to the Prophet, he communicated them first to his wife, Ḥaḍrat Khadījah, and afterwards to Ḥaḍrat Abū Bakr, Ḥaḍrat 'Alī and Ḥaḍrat Zayd b. Ḥārithah. They immediately believed in the version of the Prophet and accepted the new Faith. Slowly but steadily the religion of Islam spread from one corner of Arabia to another, and before the demise of the Prophet almost the entire land of Arabia was Muslimised.

Now I come to the above-mentioned questions.

(*i*) If *Ḥadīth* (i.e. what is said or done or approved by the Prophet) is unacceptable, as the disbelievers in *Ḥadīth* say, how could one be sure that what was said to be the Qur'ān was actually the word of Allah?

(*ii*) If one does not believe in *Ḥadīth*, how could one know with certainty that Ḥaḍrat Muḥammad (peace be on him) was really the Prophet of Allah?

The Holy Qur'ān simply mentions the name of Muḥammad as the Messenger of Allah, but there is no mention of his parentage, family or tribe. There were a number of persons named Muḥammad at Mecca at that time. It is through *Aḥādīth* (i.e the words and deeds of the Prophet) that the people knew that Ḥaḍrat Muḥammad, son of 'Abdullāh of the Hashimite family belonging to the Quraysh tribe of Mecca, was intended by the word Muḥammad, mentioned in Holy

Qur'ān, and none else bearing the same name.

(*iii*) Do the disbelievers in *Ḥadīth* contend that Allah Himself is charged with the responsibility of communicating the news of the revelation of the Qur'ān direct to all human beings of the world—not only those who lived at that time but also to those who would be born in future until the Day of Resurrection, as Islam is an eternal Faith? It is hardly necessary to say that this sort of contention is nothing but sheer nonsense, not worthy of consideration.

Four Sources of Muslim Law. As the student of Islamic studies knows, the following are real sources of Muslim Law:

(*i*) The Qur'ān (revealed by Allah to the Prophet of Islam);
(*ii*) The *Aḥādīth* (the sayings and doings of the Prophet);
(*iii*) The *Ijmā'* (consensus among the Companions of the Prophet or subsequent Muslim jurists);
(*iv*) The *Qiyās* (cases based on analogy).

At present I am concerned with the first two sources only.

The Qur'ān is the first and foremost source of our information regarding the religion of Islam. All fundamental injunctions and commandments of Allah are embodied in it. As the religion of Islam includes all departments of life, the teachings of the Qur'ān are also comprehensive enough to cover all basic principles of human existence.

What is said or done or approved by the Prophet of Islam is called *Ḥadīth*. *Ḥadīth* is really an amplification of the principles mentioned in the Qur'ān. It

helps us to ascertain the exact meaning of the verses of the Scripture, and also tells us how to implement the teachings thereof successfully. *Ḥadīth* removes doubts, if any, in the interpretation of the verses of the Holy Book. No sensible person can deny that *Ḥadīth* is essential for the understanding and appreciation of the Qur'ān. On several occasions the Companions of the Prophet asked him the meaning of some verses of the Qur'ān and he was pleased to explain the real significance thereof. When the Prophet's interpretation or explanation (i.e. *Ḥadīth*) of the verses of the Qur'ān was necessary at the time of their revelation, how can it become unnecessary now? Do the disbelievers in *Ḥadīth* claim to understand the Scripture better than the Companions of Prophet?

Many disbelievers in *Ḥadīth* profess to be experts and specialists in the Qur'ān and its literature, but the truth of the matter is that they have scanty knowledge of Arabic and Islamic studies and entirely depend on the Orientalists' translation of the Holy Book into English and other Western languages. These disbelievers in *Ḥadīth* ought to realise that the meaning, beauty, eloquence, precepts and message of the Qur'ān in its original Arabic text cannot be retained in translations, however excellent they may be otherwise. It would be pertinent to quote here the view of an English Muslim, who was well versed in Islamic learning and lore, about the translations of the Qur'ān into other languages:

"Some of the translations include commentation offensive to Muslims and almost all employ a style of language which

Muslims at once recognise as unworthy. . . . It may be reasonably claimed that no Holy Scripture can be fairly presented by one who disbelieves its inspiration and its message."[2]

Kalimah-i-Ṭayyibah. First basic principle of religion of Islam is "There is no God save Allah and Muḥammad is the Messenger of Allah." Now, what is the real significance of this *Kalimah-i-Ṭayyibah*? By believing in the oneness of Allah we do not mean a lip-expression of His unity, but a whole-hearted conviction that Allah is realy one and there is none to match or equal Him in His Essence or Attributes, and that He alone is worthy of our worship and none else. Now, if a person claims to be Muslim but at the same time worships Saints and Ṣūfīs or adores the tombs of *Pīrs*, it will be traversity of truth to accept him as a true Muslim. We must bear in mind that belief in oneness of Allah is not merely an abstract theory but a principle of practical value. This belief must be reflected in our words and deeds.

Similarly, when a person claims to believe in the Prophethood of Ḥaḍrat Muḥammad (peace be on him) he is in duty bound to obey him sincerely and faithfully and observe all injunctions prescribed by him. Now, if a person says that he believes in the Prophethood of Muḥammad but disbelieves in what the Prophet says or does (i.e. he does not accept *Aḥādīth*), it would be a misnomer to call him a Believer. It would be mockery of religion if one believes a thing theoretically and rejects it practically.

2. *Vide*, The foreword of *The Meaning of the Glorious Koran* by Mohammad Marmaduke Pickthall.

The Holy Qur'ān abounds in verses which commands us to believe in the Prophet and act up to his teachings. A few verses of the Holy Book commanding the Believers to obey Allah and the Prophet unconditionally and carry out their orders faithfully are quoted below:

"Say (O Muḥammad to Mankind) Obey Allah and the Apostle. But if they turn away, lo! Allah loveth not the disbelievers (in His guidance) (iii. 32).

"Obey Allah and obey His Messenger, but if ye turn away, then the duty of Our Messenger is only to convey (the message) plainly." (lxiv. 12).

"(My duty is) Conveyance (of the truth) from Allah and His messages; and whose disobeyeth Allah and His Messenger, lo! his is fire of Hell, wherein such dwel for ever" (lxxii, 23).

"Whose obeyeth the Prophet obeyeth Allah and whose turneth away, We have not sent thee (O Muḥammad) as a warder over them" (iv. 80).

The Prophet says: "Whoever obeyed me obeyed Allah and whoever disobeyed me disobeyed Allah indeed."[3]

How can Disbelievers Obey. How can a person obey the Prophet or as a matter of that any guide or leader without believing in his words and his deeds. It is belief in the Prophet which necessitates obedience to his directives and instructions, and disbelief in the Prophet's words and deeds automatically involves disbelief in his Prophethood as well. It is common sense that obedience to any guide presupposes belief in what he says or does, as both are inter-linked. We cannot obey the Prophet and carry out his orders unless we try to know what his orders are. For this

3. *Bukhāri Sharif.*

purpose we have got to study the books of Aḥādīth and try to distinguish between correct and incorrect Aḥdāīth. Without believing in the words and deeds of the Prophet it is simply impossible or unthinkable to implement his directives and instructions. First we try to know the sermon of a preacher or leader and then we try to translate it into action.

Now I turn to the two objections which are raised by disbelievers in *Aḥādīth* namely, (*i*) the Qur'ān alone is sufficient and *Ḥadīth* is not necessary and (*ii*) the Books of *Aḥādīth* are full of unauthentic and weak *Aḥādīth* and must therefore be chucked out.

Is the Qur'ān alone enough? An overwhelming majority of Muslim scholars and divines maintain that without the help of *Aḥādīth* it is not possible to implement efficiently all commands and directions of Allah, mentioned in the Holy Qur'ān. Even the most important injunctions of the Qur'ān, known as pillars of the religion of Islam, such as, *Namāz* (Prayer), *Zakāt* (poor-due), Fasting and *Hajj* cannot be performed properly without the assistance of *Aḥādīth*, as the method of their observance is not mentioned in the Holy Book. For example:

(1) *Prayers.* The Qur'ān describes in many places that it is incumbent on the Muslims to say prayers regularly but the exact time when they must be said and the time when prayers are forbidden are not mentioned in the Holy Book. Again, the numbers of '*Rāka'ts* to be observed in each *Namāz* is not stated therein. These points are clearly mentioned in *Aḥādīth*

and so their study in order to know the exact manner and correct time of each prayer is absolutely necessary.

(2) *Zakāt.* The Holy Book commands that every rich Muslim must pay *Zakāt* every year punctually but the *Niṣāb-i-Zakāt* (*i.e.* the amount on which *Zakāt* becomes obligatory) and the rate of *Zakāt* are not specified in the Holy Book. These things are mentioned in *Aḥādīth*, and hence the acceptance of *Aḥādīth* as the second source of Muslim Law is indisputably necessary.

Fasting. The Qur'ān prescribes Fasting during the month of Ramaḍān for every adult and healthy Muslim, but does not specify what kind of *Kaffārah* (atonement) is necessary for those who intentionally or unintentionally break fast during Ramaḍān. This point, among others is mentioned in *Aḥādīth.*

(4) *Ḥajj.* The Qur'ān makes performance of *Ḥajj* obligatory on every Muslim who can afford to do it. *Ḥajj* has a long process beginning with *Iḥrām* (pilgrimage dress) and ending with the Farewell Circuit of Ka'bah. Between them there are several rituals to be performed by the pilgrims, and these are stated in *Aḥādīth* only, not in the Qur'ān.

These religious injunctions apart, there are one thousand and one problems in religious, social, economic, political, moral and cultural spheres of life which cannot be answered without the help of *Aḥādīth.* For example, the Holy Qur'ān commands the Believers to purify themselves, but the manner of puri-

fication is mentioned in *Ḥadīth* only. Again the Qur'ān directs the Muslims to enjoy what is *Ḥalāl* (legal) and abstain from what is *Ḥarām* (illegal) but necessary details of *Ḥalāl* and *Ḥarām* are described in *Ḥadīth* (not in the Qur'ān). The Prophet was a complete personification of the Qur'ān. His entire Apostalic career was moulded on the line of the directives mentioned in the Scripture. Consequently, his words and deeds are really *Tafsīr* (commentary) and *Tashrīḥ* (explanation) of the verses of the Holy Qur'ān.

Once a person asked Ḥaḍrat 'Ā'i'shah (may Allah be pleased with her) about the moral of the Prophet. She replied that the Qur'ān was his moral, *i.e.*, he was the embodiment of the Holy Qur'ān. Allah, Most Exalted, addresses the Prophet, saying: "And lo! thou are of a great moral." (lxviii. 4).

Genuine Aḥdāīth. Now I refer to the second objection of disbelievers in *Ḥadīth*, namely, the Books of *Aḥādīth* have a good deal of unreliable and unauthentic sayings of the Prophet. It should be borne in mind that whenever the Muslim divines say that belief in *Aḥādīth* is essential they always mean correct and authentic *Aḥādīth*, and never fabricated or bogus *Aḥādīth*.

Chapter 6

COMPILATION OF ḤADĪTH

[Belief in Allah and His Apostles—*Sirat-i-Rasūl*—Books of *Aḥādith* —Importance of Aḥādīth—Islam—Imān—*Iḥsān*—Muslim and Mu'min— Muslims are the best nation—Chief Objective of the Prophet's Mission.]

Belief in Allah and Prophets. From what has been said above it is clear as day-light that as Belief in Allah and His words (the Qur'ān) is essential for a Muslim so also Belief in the Prophet and his words and deeds (*i.e. Aḥādīth*) is necessary for a Muslim. If anybody disbelieves in the Qur'ān, he really disbelieves in Allah also. Similarly, if any person disbelieves in Aḥādīth he eventually disbelieves in the Prophet also. Disbelievers must realise that without believing in the Prophet one cannot be Muslim by any jugglery of words.

Disbelievers are fond of twisting the words of Allah and the Prophet in order to deceive the simple-minded Muslims, but they seldom realise that they really deceive themselves. They must read the following verses of the Holy Qur'ān carefully.

" And of Mankind are some who say: 'We believe in Allah and the Last Day when they believe not.' They think to beguile Allah and those who believe, and they beguile none save themselves, but they perceive not. In their hearts is a disease, and Allah increaseth that disease. A painful doom is theirs because they lie" (ii. 8-10).

" I am leaving behind the Book of Allah and the *Sunnah* (Practices of the Apostle). Act upon them as these two would

protect you against misguidance," said the Prophet on the occasion of "*Ḥijjat-ul-Wida.*'[1]

Sīrat-i-Rasūl. Every Muslim believes that the *Sīrat-i-Rasūl* (*i.e.* the life of the Prophet (may peace be on him) is an ideal model for the entire mankind, in all temporal and spiritual spheres of activities. It is a model not for one or two sectors only but for all professions and circumstances. The Prophet's life is a model example for kings and beggars, the rich and poor, peasants and farmers, industrialists, merchants and all others. It is a guiding spirit for men in prosperity and adversity, for men who champion the cause of peace and for the commanders of the army, whether they win wars or lose them. In short, everything necessary for man in this world or next is provided for in the eventful life of the Prophet who rose from a humble beginning to the position of the Supreme Head of whole Arabia. The Prophet's life is the finest example of self-help, gentle disposition, justice, honesty, magnanimity of heart, truthfulness, firmness in adversity, humility in prosperity, simplicity, frugality, forbearance, meekness in power, dauntless courage, kindness for affected people and passionate love for children and other innumerable qualities of head and heart. He was the saviour of mankind in the true sense of the term.

It is hardly necessary to say that these noble qualities of the Prophet cannot be practised in right

1. *Bukhārī Sharif.*

spirit unless we study his life carefully and believes sincerely in what he says or does sincerely.

The Prophet's life including his words and deeds is a model example for all Believers to follow, as the Qur'ān says:

" Verily in the Messenger of Allah ye have a good example for him who looketh unto Allah and the Last Day, and remembereth Allah much" (xxxiii. 21).

The disbelievers in *Ḥadīth* must realise that there was no need of an Apostle if the Qur'ān alone was sufficient for all secular and spiritual problems of life. The Qur'ān says that the Prophet's guidance in indespensably necessary as under:

" And if you have a dispute concerning any matter, refer it to Allah and the Messenger if ye are (in truth) believers in Allah and the Last Day" (iv. 59).

How can one impliment this direction of Allah without accepting the sayings of the Prophet?

Compilation of Ḥadīth. A brief account of compilation of the sayings of the Prophet of Islam is given below.

When Ḥaḍrat 'Umar b. 'Abdul 'Azīz (d. in 101 A.H.) of the Umayyad dynasty became Head of the Muslim Commonwealth, he sent directives to Governors, officials, divines and intellectuals to collect the words of the Prophet after thorough investigation. In compliance with the Caliph's orders a considerable number of scholars and divines tried to specialise in the science of *Ḥadīth* and left no stone unturned in checking the sayings of the Prophet, reported from different sources, and selecting the correct and genuine

ones. Ibn Shihāb Zahrī of Medina was the first person who compiled a book on *Ḥadīth*. He was followed by several traditionists.

Afterwards in 143 A.H. the Abbasid Caliph, Abū Ja'far al-Manṣūr, issued orders to the scholars and divines to compile books on *Ḥadīth*, *Tafsīr* and *Fiqh* (Islamic Jurisprudence) Ibn Jarīh, Imam Mālik, Imam Auzā'ī, Sufyan Jhawrī, Hammād b. Salamah, Imām Abū Hanīfah, Ibn ul-Mubarak, Imam Abū Yūsuf and several others wrote books on *Ḥadīth*, *Fiqh* or other Islamic subjects. Caliph al-Manṣūr who was well versed in *Ḥadīth* and *Fiqh* (Islamic Jurisprudence) built an Academy at Baghdad and opened Madrasahs in several places of the country for the teaching of Islamic learning and lore.[2] Caliph Manṣūr died in 172 A H.

The *Muḥaddithins* (Specialists in *Ḥadīth*) were very particular in distingushing between correct and incorrect *Aḥādīth*. For this purpose they introduced a new branch of learning, called "*Asmā-ur-Rijal*" (i.e. Names of narrators of *Aḥādīth*). In the books written on this subject more than one lakh narrators of *Aḥādīth* have been listed in which their full career is given with their qualifications, antecedents and character. Whenever a *ḥadīth* was to be checked a reference to the above books was necessary. If that *ḥadīth* conformed to the rules and regulations of the Science of *ḥadīth*, i.e. if all its narrators were found to be truthful and reliable and its contents did not

2. *Vide*. Imām Dhahabī's *Tārīkh-ul-Khulafa'*.

conflict with the verses of the Qur'ān, that *ḥadīth* was accepted as correct, otherwise it was rejected or placed under weak or doubtful *Aḥādīth*. In this way a large number of *Aḥādīth* were either totally rejected or declared doubtful. A small number of them which fulfilled the necessary conditions of correct *Ahādīth*, were accepted as true.

Books of Aḥādīth. The Muslim scholars who specialised in the science of *Aḥādīth*, compiled a considerable number of books on *Aḥādīth*, of which the following six are well known as *Ṣiḥāḥ-Sittah* (i.e. six genuine books).

(1) *Bukhārī Sharīf* (By Imām Abū 'Abdullah Muḥammad b. Ismā'il Bukhārī, who died in 256 A.H.)

(2) *Muslim Sharīf* (By Imām Muslim b. Ḥajjāj Dushayri who died in 261 A.H.)

(3) *Tirmidhī Sharīf* (By Imām Abū 'Īsā Muḥammad b. 'Īsā Tirmidhī who died in 279 A.H)

(4) *Abū Dawūd Sharīf* (By Imām Abū Dawūd Sulaiman b. Ash'ath who died in 275 A.H.)

(5) *Nisā'ī Sharīf* (By Imām Aḥmad b. Shuayb Nisā'ī who died in 303 A.H.)

(6) *Ibn Mājah Sharīf* (By Imām Muḥammad b. Yazīd who died in 272 or 275 A.H.) or, Muwaṭṭā Sharīf (by Imām Mālik b. Ans who died in 172 A.H.)

Imām Bukhārī and Imām Muslim were very strict in scrutinising *Aḥādīth* both from the standpoint of the antecedents of the narrators of *Aḥādīth* and the

contents thereof. They recorded in their books (i.e. *Bukhārī Sharīf* and *Muslim Sharīf*) only such *Aḥādīth* as were correct from every angle of vision. In this way Imām Bukhārī selected 6000 only out of several lakhs of *Aḥādīth*, and Imām Muslim chose 7000 out of three lakhs of *Aḥādīth*. Other *Muḥaddithīn* were a bit lenient in scrutinising the *Aḥādīth*, and consequently the number of the *Aḥādīth* recorded in their books is quite large. Nevertheless they also tried their best to select *correct* *Aḥādīth* as far as they could.

The Importance of Aḥādīth. The following are some of the subject-matters of *Aḥādīth* :—

(1) Detailed description of the commandments and prohibitions of the Holy Qur'ān
(2) Statement of the nature of "Waḥī" (revealed to the Prophet by Allah)
(3) An account of the hardships and sufferings during the propagation of Islam, undergone by the Prophet and his Companions
(4) Religious, social, moral, political and cultural discussions among Believers
(5) Constructions of the first Mosque at Qubā' and later at Medina, and Formation of City State
(6) Defence pact between Muslims and Jews of Medina and its neighbourhood
(7) Description of wars between Muslims and non-Muslims
(8) Letters written to different non-Muslim rulers inviting them to accept Islam

(9) Agreement among various tribes of Arabia for peace and tranquillity

(10) Description of the Prophet's Miracles and special *karāmāt.*

Islām, Īmān and Iḥsān. The word Islam is derived from *Silm*, meaning (*i*) Peace and (*ii*) Surrender. The term '*Īmān*' comes out of *Amn*, signifying Peace and Belief. The root of *Iḥsān* is *Ḥusn* which means good. A few relevant verses of the Holy Qur'ān are given below:

Islām. "When his (Prophet Abraham's) Lord said to him: Surrender, he said: I have surrendered to the Lord of the Universe" (ii. 131).

Īmān. "The Messenger believeth in that which hath been revealed unto him from his Lord and (so do) the Believers. Each one believeth in Allah and His Angels and His Scriptures and His Messengers—we make no distinction between any of His Messenger (ii. 285).

Iḥsān. "And do good. Lo! Allah loveth those who do good" (ii. 95).

"Allah loveth those whose deeds are good" (iii. 148).

The Prophet of Allah has described the above three terms together as follows:

"Islam consists in belief in one Allah and His Messenger, Muḥammad (peace be on him), and offering five Prayers a day, paying *Zakāt* (poor-due), Fasting during the month of Ramaḍān and performing *Ḥajj* of the Ka'bah. *Īmān* means belief in Allah, His Angels, His Scriptures, His Prophets, Hereafter and Destination, good or bad." *Iḥsān* means that you worship Allah whole-heartedly as if you are seeing Him; and if it is not possible, you should think that He is seeing you when you worship Him".[3]

3. *Muslim Sharif* (*Kitāb-ul-Īmān*).

Muslim and Mu'min. It is often assumed that the terms "Muslim" and 'Mu'min' are synonymous, having exactly the same meaning. But the truth of the matter is that they have different meanings. It is narrated by the renowned Companion of the Prophet, Ḥaḍrat Ibn 'Abbās (may Allah be pleased with him), said that some Arabs immediately after accepting Islam began to think that they had attained the rank of *Mu'min* (true believer) though *Imān* (Faith) had not been deeply rooted in their hearts. The Holy Qur'ān referring to them says :

"The (wandering) Arabs say : We believe. Say (unto them O Muḥammad) : Ye believe not, but rather say : We submit (i.e. we are Muslims), for the Faith hath not yet entered into your hearts. Yet if ye obey Allah and His Messenger, He will not withhold from you aught of (the rewards of) your deeds. Lo! Allah is Forgiving and Merciful. The (true) Believers are those only who believe in Allah and His Messenger, afterward doubt not, but strive with their wealth and lives in the cause of Allah. Such are the sincere" (xlix. 14-15).

From these Qur'ānic verses it is quite evident that a person by formally reciting the Holy *Kalimāh-i-Ṭayyibah* (i.e. there is no God but Allah and Muḥammad is the Apostle of Allah) may become a Muslim (or Musalmān) but certainly not a *Mu'min* (or true Believer) unless he has complete Faith in Allah and His Messenger and acts upto the teachings of that great religion.

In the light of the above it can be assumed without fear of contradiction that an overwhelming majority of present-day Muslims of the world are Muslims in name only—never in spirit or facts. This accounts

for the social, economic, political, cultural and moral backwardness of the present-day Muslims everywhere.

Muslims—The Best Nation. There can be no denying the fact that if the Muslims act up to the teachings of their Faith honestly and sincerely even in the modern age, they are sure to regain their past glory within a short space of time and will again become the best nation of the world as they were. They must bear in mind the following verse of the Holy Qur'ān in which the Believers have been described as the best people :

"You (Muslims) are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency; and ye believe in Allah. And if the people of the Scripture had believed it would have been better for them. Some of them are Believers but most of them are evil livers" (iii. 110).

Further, Allah, the Most Exalted says:

"Allah hath promised such of you as believe and do good work that He will surely make them succeed (the present rulers) in the earth even as He caused those who were before them to succeed (others); and that He will surely establish for them their religion which He hath approved for them, and will give them in exchange safety after their fear." (xxiv. 55).

Chief Objective of the Prophet's Mission. The chief objective of the Prophet's Mission was to improve the morality of mankind, as he is reported to have said: "Varily, I have been sent by Allah to complete noble qualities."[4] It would be proper now to quote below forty genuine sayings of the Prophet of Islam (peace be on him) under different heads to-

4. Vide *Muwaṭṭā'* of Imām Mālik and *Musnād* of Aḥmad.

gether with the names of the books from which they have been chosen.

These *Aḥādīth* will go a long way to improve our social, moral, cultural, political and other spheres of life.

(1) *Family of God.* "All creatures of God are His family, and he is the most beloved of God Who does the greatest good to His creatures."[5]

(2) *Book of God.* "Verily, the best thing is the Book of Allah and the best guidance is that of Prophet Muḥammad" (peace be on him)."[6]

(3) *Motive of an action.* "Indeed, all actions will be judged by motives."[7]

(4) *Īmān.* "Say, I have believed in Allah and then stick to it."[8]

(5) *The best man.* "The best among you is one who learnt the Qur'ān and taught it to other."[9]

(6) *Purity.* "Purity (or cleanness) is part of Faith."[10]

(7) *Prayer.* "Prayer *(Namāz)* is the pillar of the Faith."[11]

(8) *Fasting.* "Fasting is a shield."[12]

(9) *Zakāt.* "(Poor-due) is a treasury of Islam."[13]

(10) *Ḥajj.* "O people! Allah has made it obligatory for you to make Ḥajj. So make Ḥajj."[14]

(11) *Paradise.* "The Paradise is under the shade of swords."[15]

(12) *Paradise.* "The Paradise is at the feet of mothers."[16]

5. *Bukhārī Sharif.*
6. *Muslim Sharīf.*
7. *Bukhārī Sharīf* and *Muslim Sharif.*
8. *Muslim Sharīf.*
9. *Ibn Mājah Sharīf.*
10. *Muslim Sharīf.*
11. *Baihaqī Sharīf.*
12. *Nisā'ī Sharīf.*
13. Ṭabarānī.
14. *Al-Muntaqā.*
15. *Musnad* of Ḥākim.
16. Al-Muqtazai.

(13) *Modesty.* "Modesty brings good things only."[17]

(14) *Obedience to the Prophet.* "Whoever obeyed me obeyed Allah, and whoever disobeyed me disobeyed Allah indeed."[18]

(15) *Mercy.* "Show mercy to those (who live) on the earth. He Who is in the Heaven will show mercy to you."[19]

(16) *Paradise and Hell.* "The Hell is surrounded by passions (or evil desires) and the Paradise is surrounded by hardship and difficulties."[20]

(17) *Labour for Earning.* "None has eaten better food than the same which one earned with one's own hands."[21]

(18) *Taking other's thing.* "Beware! Do not oppress. Beware. It is not lawful to take anything of any person without his consent."[22]

(19) *Usury.* "Allah curses the eater of usury, its giver and its two witnesses and writers."[23]

(20) *Bribe* "Allah curses the taker and giver of bribes."[24]

(21) *Suspicion.* "Avoid suspicion, because what is said with suspicion is the biggest lie."[25]

(22) *Oppression.* "Oppression will be the darkest day for the tyrant on the day of Judgement."[26]

(23) *Hypocrites.* "The person who has the following four habits is a hypocrite; (*i*) whenever anything is entrusted to him he betrays it; (*ii*) whenever he speaks, he speaks lies; (*iii*) whenever he makes a promise he does not fulfil it, and (*iv*) whenever he quarrels he uses bad names."[27]

(24) *Envy.* "Protect yourselves against envy as envy devours good acts as fire burns wood."[28]

17. *Bukhārī Sharīf* and *Muslim Sharīf.*
18. *Bukhārī Sharīf.*
19. *Tirmidhī Sharīf.*
20. *Bukhārī Sharīf and Muslim Sharīf.*
21. *Bukhārī Shārīf.*
22. *Baihaqī Sharīf.*
23. *Bukhārī Sharīf* and *Muslim Sharīf.*
24. *Ibid.*
25. *Ibid.*
26. *Ibid.*
27. *Bukhārī Sharīf.*
28. *Abū Dāwūd Sharīf.*

(25) *Good morals.* "Verily, the best among you is one who has the best moral character."[29]

(26) *Good conduct.* "Fear of Allah and good conduct will lead many people to the Paradise."[30]

(27) *Hoarding.* "None hoards foodgrains except a sinful person."[31]

(28) *Good guidance.* "Whoever guides a man to do good will also get the reward like the doer."[32]

(29) *The Strong man.* "He is not really strong and defeats others but he is strong who controls himself at the time of anger.[33]

(30) *The Meaning of Īmān.* "What is *Īmān?* The Prophet said:" Forbearance and generosity."[34]

(31). *Īmān and Trust.* "None believes who is not trustworthy and none has faith who does not fulfil his promise."[35]

(32) *Love of the Prophet.* "None of you can be a Believer until I am loved by him more than his father, children and the rest."[36]

(33) *After Death.* "When a man dies all his actions are finished save three things, viz. (*i*) continuous charity, (*ii*) education which benefits the people, and (*iii*) a good son who prays for him."[37]

(34) *True Muslim.* "A (true) Muslim is brother to another Muslim."[38]

(35) *Drinking.* "The Prophet of Islam has cursed wine, its drinkers, cup-bearers, its sellers and its dealers."[39]

(36) *Prayer in congregation.* "Prayer in congregation is twenty-

29. *Bukhārī Sharif* and *Muslim Sharif.*
30. *Tirmidhi Sarif.*
31. *Muslim Sharif.*
32. *Ibid.*
33. *Bukhārī Sharif.*
34. *Muslim Sharif.*
35. *Mishkāt Sharif.*
36. *Bukhārī Sharif* and *Muslim Sharif.*
37. *Muslim Sharif.*
38. *Tirmidhi Sharif.*
39. *Abū Dāwūd Sharif.*

seven times superior to prayers offered separately."[40]

(37) *Mischief.* "Mischief which a man commits in connection with his family, wealth and neighbours can be compensated by his prayers, fasting and charity."[41]

(38) *Fasting during Ramaḍān.* "Whoever fasts during the month of Ramaḍān as a true Believer in order to get reward in the Hereafter will have all his previous sins forgiven by Allah."[42]

(39) *Guarantee for Paradise.* "Whoever gives me a guarantee for the protection of his tongues and private parts, I shall give him a guarantee for a seat in the paradise."[43]

(40) *Equality of mankind.* "There is no preference for an Arab over a non-Arab, nor for a non-Arab over an Arab, nor for a White over a Black nor for a black over a White, but on the score of piety."[44]

40. *Bukhārī Sharif* and *Muslim Sharif.*

41. *Bukhārī Sharif.*

42. *Bukhārī Sharif and Muslim Sharif.*

43. *Bukhārī Sharīf.*

44. *Musnad of* Aḥmad.

Chapter 7

THE QUR'ĀN AND OTHER SCRIPTURES

[Collection of verses—Qur'ān and other Holy Books—Vedas—Zend Avesta—Old Testament—New Testament—Special Features of the Qur'ān —Views of Scholars on the Qur'ān—Genuineness of the Qur'ān. First and Last Revelations—Places of Revelation.]

The Qur'ān was intended in the first instance for the people of Arabia and, through them, for the whole of mankind. Before the advent of Islam the Arabs had long been engrossed in a variety of immoral and illegal acts in addition to idolatry and polytheism. For such people revelation of the whole Qur'ān at one time was not suitable. Consequently the Qur'ān was revealed piecemeal and by instalments. Its revelation covered the whole period of the Prophet's Mission, *i.e.*, twenty three years. The Qur'ān says:

"And those who disbelieve say: Why is the Qur'ān not revealed unto him all at once? (It is revealed) thus that We may strengthen thy heart therewith, and We have arranged it in right order" (xxv. 32).

Collection of Verses. Some Orientalists assert that the verses and chapters of the Qur'ān remained scattered during the lifetime of the Prophet and that they were collected after his death on the basis of verbal evidences of the Companions of the Prophet, and hence its genuineness is doubtful. It is scarcely necessary to say that this sort of assertion is baseless as well as malicious. There is strong historical evi-

dence based on irrefutable grounds to prove that all the verses of the Qur'ān were recorded and *Sūrahs* (Chapters) named by the order of the Prophet himself. Whenever the verses of the Qur'ān were revealed, the Prophet directed his scribes to place verses of similar nature together in one surah and himself named each Surah. Many Muslims have committed the whole Qur'ān to memory. The first Caliph, Ḥaḍrat Abū Bakr, arranged the *Sūrahs* of the Qur'ān in the order suggested by the Prophet himself. The third Caliph, Ḥaḍrat 'Uthmān, simply issued an official copy of the Qur'ān (which had been prepared by the First Caliph) and gave it publicity throughout the Muslim Commonwealth.

A few out of many *Aḥādīth* are quoted below:

(1) The well-known Traditionist (*Muḥaddith*) named Ḥākim, writes in his book "*Mustadrik*": The first collection of the Qur'ān was made during the life-time of the Prophet himself.

(2) The scribe Zayd b. Thābit narrates: "We used to collect the verses of the Qur'ān in the presence of the Prophet, copying them from various pieces of paper" (Mustadrak).

(3) "The copying of the Qur'ān was nothing new. The Prophet himself ordered his Companions to do it" (*Ibid*).

Qur'ān and Other Holy Books. (1) *The Vedas.* The four Vedas are the Holy Books of the Hindus, namely (*i*) Rig-veda (*ii*) Sam-veda (*iii*) Ujar-veda and (*iv*) Uthar-veda. As these books were written in prehistoric times, none can say with certainty when they actually came into being. Their source of origin is also wrapped in the darkness of ignorance. According to research scholars, the time when Vedas were compiled varies

from 4000 to 200 B.C. These Vedas were written in Sanskrit which resembles the ancient language of Iranians, *viz.* Zend. Both Hinduism and Zoroastrianism believe that fire symbolises the sanctity of religion. Sanskrit was never a mass language. It was always intended for Brahmins and high-class Hindus only.

It cannot be gainsaid that the Vedas are man-made books. They were prepared by different Mahatamas at different times according to their whims and fancies. Hero-worship and idolatry and caste system are the fundamental teachings of the Vedas. By no stretch of imagination can the Vedas be regarded as Revealed Books. They cannot be the words of the Divine Being. Many things mentioned in the Vedas as admittedly ungodly and cannot be ascribed to the Divinity.

(2) *The Zend Avesta.* As stated in the second chapter of the book, Avesta is regarded a holy book which is said to have been revealed to Priest Zoroastra who claimed to be a prophet of God. He lived between 635 and 600 B.C. in Iran. As he taught his followers to worship fire, they were known as fire-worshippers (now Parsis). He believed in two Gods—one God for good or light and the other God for evil or darkness. The first is named Yazdān (or Īzad) and the second, Ahraman. Avesta (also called Zend-Avesta, as Avesta was written in the Zend language) has four parts: (*i*) Yasna, (*ii*) Vispered, (*iii*) Vendidad (*iv*) Yashta. These books contain method of worship and some songs in addition to the different problems of human life.

A section of intellectuals maintain that Zoroastra was originally a Monotheist, believing in one God only, but his followers at a later stage incorporated polytheistic elements in his religion. They are of the opinion that Avesta is a Revealed Book and the fire-worshippers are entitled to be called "People of the Book" (*i e.* Ahl-i-Kitāb).

(3) *Old Testament.* It is composed of the following works.

(*i*) *Towrat*, which was revealed to Prophet Moses (peace be on him). It consists of the following five books (collectively called "Pentateuch"):

(*a*) Genesis, which deals with the creation of the universe and also gives a short account of Adam, Eve, Noah, Abraham Josua, Ishmael, Jacob and Joseph (peace be on all of them).

(*b*) Exodus, which gives an account of Prophet Moses and Pharaoh and of the going out of the Israelites from Egypt (1491 B.C).

(*c*) Leviticus, which contains laws and dogmas of the Faith and mentions what is lawful and what is unlawful.

(*d*) Numbers, which gives the number of the Israelites at the time of their exodus from Egypt and also mentions wars of Prophet Moses and some laws of his religion.

(*e*) Devteronomy, which contains a repetition of the discourses of Prophet Moses and the laws given in Exodus.

(*ii*) *Nebhiim* (the Prophets) divided into two

groups: (*a*) the "Former Prophet," such as, Josua, Samuel and others, (*b*) the "Latter Prophets", such as, Isaiah, Ezekiel and others.

(*iii*) *Kethubin* (The Writings), consisting of Psalms, Proverbs, Songs of Solomon, Esther, Daniel and others.

(*iv*) *Targam, i.e.*, the tradition of the Jews.

(*v*) *Talmud i.e.*, the Jurisprudence of the Jews.

These books had been originally in Hebrew and were translated into Greek in 285 B.C. The original Hebrew versions are not extant now. The Jewish and Christian scholars do not agree regarding the exact number of the books contained in the Old Testament. It is generally maintained that the number of such books was originally thirty-nine. But the well-known Jewish author of the first century of the Christian era, Josephus, says in his book that they were twenty-two only.

It cannot be gainsaid that many changes and alterations were made in the Old Testament by Jews and Christian divines. The original book was lost in 285 B C. and its translations in various languages with various additions and subtraction continued from the third century A.D. for a long time to come. The Jewish jurisprudent, Ezra, who is said to have recompiled the Old Testament, added fresh innovations and distorted teachings of Prophet Moses.

(4) *New Testament.* It was revealed to Prophet Jesus Christ by God. According to Christian divines, it comprises twenty-seven books, all of which were

written by his followers after the demise of Jesus Christ (peace be on him). These books were known as *Anājīl* (plural of *Injīl*), meaning Gospels, *i.e.* tidings that were preached by the Prophet Christ. The records of Christ's life and his teachings prepared by four Evangelists, are regarded as genuine Gospels or Anājīl. Their names are Peter, Paul, John and Mathews. But the truth of the matter is that none of these compilers lived during the time of Christ or had been well versed in his teachings. They confused the religion of Christ with the philosophical theories of the Greeks with the result that Christianity, originally a religion of Monotheism, became a bundle of polytheistic beliefs. For example, the belief in the Trinity, *i.e.* Godhead of Allah, Christ and Holy Ghost or Mary cannot be divine or Godly. God is one and one alone and all beings including, Jesus Christ, his mother, Mary, and Holy Ghost (or Gabriel) are His creations. Moreover, different Gospels impart different teachings to their readers. Consequently, they cannot be regarded as revealed by Allah.

Special Features of the Qur'ān. The outstanding features of the Qur'ān are good many. I shall, however, confine myself to narrating a few of them below.

(1) The Qur'ān is a masterpiece of literature from every angle of vision. It is unique in letter as well as in spirit. Both its words and ideas conveyed by them are unrivalled and inimitable. The disbelievers of Mecca often said that the Qur'ān was invented by

man and hence lacked sanctity. Allah, the most Exalted, challenged them to produce even a single Chapter (Sūrah) like that of the Qur'ān, but they miserably failed, though some of them were quite proficient in Arabic language. The Holy Qur'ān says:

"Say: Verily, though mankind and the Jinn should assemble to produce like this Qur'ān, they could not produce the like thereof though they were helpers one of another" (xvii. 88).

Again the Holy Qur'ān says:

"And if ye (disbelievers) are in doubt concerning that which We revealed unto Our slave (Muḥammad), then produce a Surah of the like thereof, and call your witnesses beside Allah if ye are truthful. And if ye do it not—and ye can never do it—then guard yourselves against the fire prepared for disbelievers, whose fuel is of men and stones" (ii. 23-24).

(2) The Qur'ān is a universal and eternal book. It is intended for entire humanity and for all times to come, because the religion of Allah was completed and perfected through the Final Apostle of Allah, Hazrat Muḥammad (peace be upon him). Allah says addressing the Prophet:

"This day have I perfected your religion for you and completed My favours unto you and have chosen for you Islam as religion" (iv. 3).

(3) The teachings of the Qur'ān are quite liberal because it commands all Believers to believe in all Prophets of God without any discrimination and also in all Revealed Books (i.e. those parts of the Scripture which are not distorted by human agency). The Qur'ān says:

"O ye who believe! believe in Allah and His Messenger and the Scripture which He hath revealed into His Messenger

and the Scripture which He revealed aforetime. Whose disbelieveth in Allah and His Angels and His Scriptures and His Messenger and the Last Day, he hath verily wandered for astray" (iv. 136).

(4) The Qur'ān is the embodiment of Truth. Allah says:

"These are verses of the Scripture. That which is revealed into thee from thy Lord is the Truth, but most of mankind believe not" (xiii. 1).

(5) The Qur'ān is a sure means of Guidance in every sphere of activity. It is a complete code of life. Allah says:

"This (Qur'ān) is the Scripture whereof there is no doubt, a guidance into those who ward off (evil) who believe in the unseen, and establish worship and spend of that We have bestowed on them" (ii. 2-3).

The Prophet of Islam (may peace be on him) said on the occasion of the Farewell Pilgrimage:

"I am leaving behind the Book of Allah (The Qur'ān) and the Sunnat (practices of the Prophet). Act on them as these two would save you from going astray".[1]

(6) The Qur'ān is light, i.e. it brings man out of darkness into light, and makes him lead noble life. Allah says:

"So believe in Allah and His Messenger and the Light (the Qur'ān). We have revealed. And Allah is aware of what ye do" (lxiv. 8).

(7) The Qur'ān is a panacea for all ills, as it removes the miseries of mankind and purges them of evil habits. The Divine Being says:

"We reveal of the Qur'ān that which is a healing and a

1. *Bukhāri Sharif.*

mercy for Believers and increases the evil-doers in naught save ruin" (xvii. 82).

"For the Believers it [the Qur'ān] is a guidance and a healing" (xli. 44).

The Views of Non-Muslim Scholars. The Muslims naturally hold the Qur'ān in the highest esteem possible. It is gratifying to note that some Orientalists who have made impartial study of the Qur'ān have expressed very high opinions about the same. For instance :

"From the Atlantic to the Ganges the Qur'ān is acknowledged as the fundamental code, not only of theology, but of civil and criminal jurisprudence, and the laws which regulate the actions and the property of mankind are governed by the immutable sanctions of the will of God."—Gibbon.

"The Qur'ān contains pure, elevated and benignant precepts"—Washington Irving.

"The Qur'ān is one of the grandest books ever written"—Steingass.

"The Qur'ān attracts, astounds and enforces our reverence" —Goethe.

"The Qur'ān is unapproachable as regards convincing power, eloquence and even composition"—Hirshfeld.

"The Koran is the general code of the Muslim world, a social, civil, commercial, military, judicial, criminal, penal, and yet religious code"—Devonport.

"If it [the Qur'ān] is not poetry, and it is hard to say whether it be or not, it is more than poetry. It is not history, nor biography. It is not anthology like the sermon on the mount, nor metaphysical dialectics like the Buddhist Sutras, nor sublime homilectics like Plato's conference of wise and foolish teachers. It [the Qur'ān] is a Prophet's cry, Semetic to the core, yet of a meaning so universal and so timely that all the voices

of the age take it up willingly or unwillingly, and it echoes over palaces and deserts, over cities and empires, first kindling its chosen hearts to world's conquest, then gathering itself into a reconstructive force that all the creative light of Greece and Asia might penetrate the heavy gloom of Christian Europe, when Christianity was but the queen of the night"—Johnson.

Genuineness of the Qur'ān. Of all the Holy Scriptures or Revealed Books the Qur'ān is the only Book which has remained genuine and pure. It is exactly the same original text to-day as it was when it was revealed by Allah to Prophet Muḥammad (may peace be on him) about fourteen centuries ago, and it shall remain exactly the same in future as long as the World lasts. On the contrary, the Holy Scriptures revealed before the advent of Islam were distorted and fresh innovations were added to them by human manipulation. As regard the Qur'ān, Allah Himself has taken full responsibility for the preservation and protection of the same, as He says addressing the Prophet :

"Lo ! upon Us (resteth) the putting together thereof and the reading thereof. And when We read it, follow thou the reading. Then lo ! upon Us (resteth) the explanation thereof" (lxxv. 17-19).

"Lo ! We, verily We, revealed the Qur'ān and lo ! We are really its guardian" (xv. 9).

First and Last Revelations. The first Revelation of the Holy Qur'ān consisted of the following five verses:

"Read, In the name of thy Lord Who createth, Createth man from a clot. Read : and It is thy Lord the Most bountiful,

Who teacheth by pen, Teacheth man that which he knew not" (xcvi. 1-5).

The last Revelation was either of the following two verses:

"And guard yourselves against a day in which ye will be brought to Allah. Then every soul will be paid in full that it hath earned, and they will not be wronged" (ii. 181).

"This day have I perfected your religion for you and completed My favours unto you, and have chosen for you Islam as religion" (v. 3).

The number of the *Sūrahs* of the Qur'ān is 114 with 6616 verses. The total number of the words of the Qur'ān is 86,430, whereas the total number of the letters of the Qur'ān is (323760).

The revelation of the Qur'ān was completed in twenty-two years and five months.

Places of Revelation. There were several places in Arabia where the verses of the Holy Qur'ān were revealed to the Prophet in course of twenty-two years and five months. Of these places the following are notable:

(1) The Cave of Ḥirā' at Mecca where the first five verses of the Qur'ān were revealed (xc. 1-5).

(2) The Mount of Ṣafā' near Ka'bah at Mecca. Ṭawāf (going fast) between the two mountains of Ṣafā' and Marwah is mentioned in the Holy Qur'ān (ii. 158).

(3) The house of Arqam near Ka'bah at Mecca. In the beginning the Prophet and his Companions used to meet here and discuss the

teachings of the Faith of Islam.

(4) The Mosque of Qubā' near Medina. On migration from Mecca to Medina the Prophet stopped at Qubā' and founded here the First Mosque (Qur'ān, ix. 178).

(5) Wādī-i-Badr near Medina. It was here that between the Believers and infidels of the Quraish the first battle was fought and Islam got grand victory in the second year of Hijrah.

(6) The Mount of Uḥud near Medina. The second battle between Believers and disbelievers took place here in the third year of Hijrah.

(7) Wādī-i-Ārafāt, ten miles off from Mecca. The Ḥājīs assemble here for Pilgrimage.

(8) Wādī-i-Minā'. Ḥājīs after performing Ḥajj ceremony slaughter animals in this place.

Chapter 8

ISLAM AND DISPENSATION OF JUSTICE

[Islam a religion of Equity and Justice—Five Principles of Justice—Wrong pleading—Judiciary and Executive—The Vienna Convention—Equality before Law—Prophets were not above Laws—Appointment of Quaḍīs—Justice is a Divine Quality—Justice must be free, fair and prompt—Justice and United Nations Organisation]

Islam is a religion of equity and justice. Allah is just. So He loves justice and also those who do justice. The Holy Qur'ān abounds in verses which make it legal and moral obligation for mankind to do justice in private as well as public affairs, as under:

"And act equitably. Lo! Allah loveth the quitable (xlix. 9).

"Lo! Allah loveth the Just dealers" (lx. 8).

"Lo! Allah enjoineth justice and kindness, and giving kinsfolk, and forbiddeth lewdness and abomination and wickedness. He exorteth you in order that ye take heed" (xvi. 90).

Even if justice goes against oneself or one's relations one must act equitably. The Holy Book is emphatic on this point.

"O ye who believe! be ye staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man, for Allah is nearer unto both (than you are). So follow not passion lest yet lapse (from truth) and if ye lapse or fell away, then lo! Allah is ever informed of what ye do." (iv. 135).

"And if ye judge between mankind, ye judge with justice" (v. 58).

The Prophet of Islam is reported to have said:

"Indeed, one of the greatest *Jihād* (holy war) is a word of

justice before an oppressive king."[1]

"Allah is with the Qādī (judge) as long as he has not done injustice."[2]

"Justice is the commandment of Allah."[3]

Five Principles of Justice. The judicial system of Islam is based on the following five principles mentioned by the Second Caliph, Ḥaḍrat 'Umar, in his letter to Ḥaḍrat Mu'āwiyah, Governor of Syria:

(*i*) The Qāḍī (judge) must patiently listen to the plaintiff as well as the defendant without showing any inclination to either party.

(*ii*) The onus of proving the case by citing witnesses is on the plaintiff, and if he fails to do so, the defendant shall have to swear by God in support of his contention.

(*iii*) If a dispute takes place between a weak and strong man, the Qāḍi should be considerate to the former in order that he may not be a victim of inferiority complex.

(*iv*) The Qādī should give hearing first to those persons who come from outside the town.

(*v*) The Qāḍī, before proceeding with a case, should explore all avenues of compromise between the parties concerned. When compromise is not feasible, the Qāḍi must try and decide the case equitably (as indicated above).

Wrong Pleading. Some litigants and their pleaders resort to wrong pleading and misrepresentation of facts in order to win their cases. Islam condemns this sort of Practice. The Qur'ān says:

"And do not eat up your property among yourselves in vanity *i.e.*, wrongfully), nor seek by it to gain the hearing of the judge so that you may knowingly devour a portion of the

1. Abū Dāwūd and Trimidhī. 2. *Tirmidhī Sharif.*
3. *'Umdat-ul-Qāri, Sharī Bukhārī Sharif.*

property of others wrongfully" (ii. 188.)

The Prophet has said:

"Verily, you bring your dispute before me, and perhaps some of you may be more eloquent in arguing than others, and I may decide in their favour on the strength of what I hear from them. So whoever is awarded a thing belonging to his brother must not accept it as it is a flame of Fire "[4]

"The best witnesses are those who give evidence before they are requested to do so."[5]

Judiciary and Executive. It is strange that many countries of the world have not yet been able to separate the judiciary from the Executive. It is however, expected that in near future the new judicial set-up will come into being in Pakistan in place of the previous magesterial system, under the Law Reforms. It is significant that the religion of Islam, separated the two departments about fourteen centuries ago. Any person, however humble, could sue the top-most official of the State. The second Caliph, Ḥaḍrat 'Umar, was sued by Ubayy in the court of Zayd b. Thābit, and the Caliph appeared before the Qāḍī like an ordinary defendant and submitted to the judgment of the Qāḍī, though it was against him. The fourth Caliph, Ḥaḍrat 'Ālī, was also sued in the court of Law and accepted the judgment of Qāḍī, which was against him.

The Head of the Islamic State appointed Executive, Legislative and Judicial officers after consulting the *Majlis-i-Shūrā* (*i.e.* Consultative Assembly), but

4. *Bukhāri Sharif* and *Muslim Sharif*. 5. *Muslim Sharif*.

these three departments functioned separately. The executive officers could not interfere in the work of judges who always acted independently. Even the Caliph did not influence the judgments of Qāḍīs. During the later period some Muslim rules interfered in the work of judges, but this was not warranted by the teachings of Islam.

Vienna Convention regarding Immunity. The "Law is no respecter of person," is now-a-days respected more in breach than in observance. There are many personages whom Law does not touch. For examples, heads of States, foreign ambassadors and other diplomats are regarded to be above laws.

The Vienna Convention on diplomatic and consul relations was issued in 1961 and 1963. The Convention was ratified in 1969 in Pakistan by means of an Ordinance. In 1972 the Government of Pakistan introduced a bill in the National Assembly to substantiate the above Ordinance. Members of certain opposition party criticised the Bill saying that some foreign diplomats, abusing the privilege of immunity resort to anti-State activities and try to sabotage the Government of the day. They also pointed out that the diplomatic bags of foreign mission sometimes contained objectionable matter, but the Government cannot open them even in cases of suspicion because the culprits enjoy the diplomatic benefit of immunity. The bill was, however, passed in the National Assembly on 30 August 1972.

It would not be out of place to refer here to what

the then President Zulfiqar Ali Bhutto said in course of his speech at the Annual Dinner of the High Court Bar Association, Karachi on 31 August 1972. He said that ambassadors or diplomatic missions of some foreign countries were engaged in planning conspiracy against the ruling party of Pakistan and the representatives of some foreign ambassadors visited the hostels of our colleges and utilised them for objectionable purposes. The President further said that he had issued necessary orders to his officers for stopping these illegal activities, as the Government of Pakistan could not tolerate such things any longer.[6]

Equality before Law. The Holy Qur'ān and *Sunnah* are emphatic on the point that mankind is just like one community, subject to the same laws, irrespective of caste, creed, colour, etc. The Holy Prophet (peace be on him) says :

"It was usual practice in the past that if ordinary people committed a crime they were punished, but if a prominent person was found guilty he was left off. If Muḥammad's daughter, Fāṭimah, is ever found guilty of stealing I would have her hands cut."[7]

"The entire humanity is just like a family of Allah, and that person is the dearest in the eye of Allah who does good to His family (human beings)."[8]

Allah, the Most High warned mankind by saying:

"Let not a folk deride folk who may be better than they are, nor let woman (deride) women who may be better than they are; neither defame one another nor insult one another by

6. *Vide* Daily *Jang*, Karachi, 2 September 1972.

7. *Bukhāri Sharif* (*Kitāb-ul-Ḥudūd*). 8. *Bukhāri Sharif*.

nickname" (xlix. 11).

Several nations of the world, both in the East and the West, do not sincerely believe in equality of mankind before law, as they differentiate between man and man on the basis of caste, creed, colour in every day business. For example, the Negroes of the United States of America have not yet been granted full rights of citizenship, the coloured people of South Africa are treated as helots in their own country, and a large number of Scheduled Caste Hindus of India are regarded quite unholy and untouchable by the so-called high-borne Brahmins of that country. England, Russia and some other countries are not yet free from racial, communal and cultural discriminations.

It is strange to note that in the Hindu religion there are different scales of justice for different classes of people. The Brahmin holds the highest position and enjoys preferential treatment in the count of law. A Brahmin murderer could not in early times be sentenced to death.

In short, the credit for having established equality of mankind in the real sense of the term and introduced the rule of the same law for all human beings without any discrimination belongs to the Prophet of Islam (Allah's blessings be on him).

Prophets were not Above Law. The laws of Islam are universal, intended for all mankind without any discrimination whatsoever. Even the Apostles of

Allah were not above laws. The life of the Prophet of Islam proves beyond the shadow of doubt that he was more particular and regular in observing the commandments and prohibitions of the Holy Qur'ān than any body else. When his wife, Ḥaḍrat 'Ā'ishah, was asked to describe the mode of life of the Prophet, she replied that he was a complete embodiment of the Qur'ān, i.e. his entire life was moulded according to the teachings of the Qur'ān. One could know the Prophet's mode of life by reading the Holy Book.

If the Prophet ever made an error of judgment, Allah, the Most Exalted, helped him to retrieve it. For example, the Prophet vowed not to use a certain lawful thing. Then the following verses were revealed to him:

"O Prophet! why bannest thou that which Allah hath made lawful for thee, seeking to please thy wives. And Allah is forgiving merciful. Allah hath made lawful for you (Muslim) absolution from your oath (of such a kind) and Allah is your Protecter, He is the Knower, the Wise" (lxvi. 1-2).

Similarly, when Prophet David (peace be on him) made a certain mistake, Allah rebukes him and said:

"O David! Lo! We have made thee a Caliph (vicegerant) in the earth, therefore judge aright between mankind, and follow not desire that it beguile thee from the way of Allah. Lo! those who wander from the way of Allah, have an awful doom" (xxxviii. 27).

Further, Allah commands the Prophet of Islam saying:

"So judge between them by that which Allah hath revealed, and follow not their desires, but beware of them lest they seduce thee from some part of that which Allah hath revealed unto thee. And if they turn away, then know that Allah's will is to smite them for some sins of theirs. Lo! many of mankind are evil-doers" (v. 49).

Appointment of Qāḍīs. According to the religion of Islam, one of the most important and responsible jobs is the post of a Qāḍī (judge), next to the post of the Caliph himself. For a Qāḍī mere academic qualifications are not enough. He must have social status, amiable disposition pleasing manners and a good moral character as well. The importance of Qāḍī's post is evident from the fact that the first Qāḍī in Islam was no less a person than the Prophet himself. It was he before whom the Believers brought their disputes, it was he who gave them calm and patient hearing to both the parties and then it was he who decided cases impartially according to the Commandments of Allah. The Qur'ān says:

"But nay, by thy Lord they will not believe (in the Truth) until they make thee judge of what is in dispute between them and find within themselves no dislike of that which thou decidest, and submit with full submission" (iv. 65).

When Islam spread beyond the confines of Medina, the Prophet appointed Qāḍīs from among the most accomplished Believers and sent them to different places.

When the Prophet appointed Ḥaḍrat Mu'adh b. Jabal as Qāḍī of Yemen, he asked the latter how he would decide disputes between the people. "Accord-

ing to the dictates of the Qur'ān," was the reply. Then the Prophet asked: "If there is no provision for a certain case in the Qur'ān?" "I shall then decide according to the *Sunnah*" was the answer. Then the Prophet asked: "If there is no provision for a case in either?" "I shall then decide according to my discretion," was the reply. The Prophet was so much pleased with the correct and prompt answer of Mu'ādh b. Jabal that he thanked Allah, saying that a messenger of the Messenger of Allah had such a good sense of judgment. After the Prophets death his Righteous (or Orthodox) Caliphs functioned as Chief Qāḍīs and all towns of the Muslim Commonwealth had separate Qāḍīs who worked independently of Caliphs, Governors or other Executive Officers of the State. According to necessity Caliphs used to send them necessary directives in order to enable them to decide cases efficiently according to the laws of Islam. Ḥaḍrat 'Umar's letter addressed to Ḥaḍrat Mu'āwiyāh on the subject of justice has already been referred to earlier.

Justice is a Divine Quality. One of many attributes of the Divine Being is justice, as Allah, the Most High, says in the Qur'ān:

> "Allah (Himself) is witness that there is no God save him: and the angels and the men of learning (too are witnesses), maintaining His creation in justice; there is no God save Him, the Almighty, the Wise" (iii. 18).

The Prophet of Islam is reported to have said: "Imbue yourselves with the attributes of Allah". The Believers must therefore, do justice to themselves

as well as to other people. When two or more groups of Muslims quarrel, attempt must be made to effect compromise between them on the basis of justice and equity, as the Holy Qur'ān says:

"And if two parties of Believers fall to fighting, then make peace between them. And if one party of them doth wrong to the other, fight ye that which doth wrong till it return unto the ordinance of Allah; then if it return make peace between them justly and equitably. Lo! Allah loveth the equitable" (xlix. 9).

Justice was Free, Fair and Prompt. If we study the practice and procedure of the dispensation of justice as it was in vogue during the time of the Prophet and his Righteous Successors, known as Orthodox Caliphs, and later during the regimes of several rulers of the Umayyad and Abbaside periods we cannot escape the following conclusions:

(1) Justice was then free altogether. It did not entail unnecessary cost on the part of the claimants or defendants. There was no court-fee.

(2) Justice was fair and its dispensation was honest because the Qāḍis were generally, appointed on the basis of merit and nobility of character. Personal considerations were seldom allowed to determine the appointment of judges at that time.

(3) Justice was then quite prompt and all disputes were disposed of within the shortest time possible. Those who were at the helm of affairs as that time were honestly conscious of the fact that justice delayed was eventually justice denied. They tried their best to maintain the supremacy of law in all spheres and

under all circumstances, and therefore insisted on the quick dispensation of Justice to all people without any discrimination whatsoever.

(4) The procedure of administration of justice during the early period of Islam was very simple. The Qāḍīs invariably gave patient hearing to the parties of disputes and their witnesses, if any, and then gave judgment according to law without any fear or favour.

The present system of dispensation of justice in various countries of the world is quite different from the same during the period of Islamic rule, as under:

(*i*) Justice, far from being free, is now a very costly affair. The court fees are in some cases exorbitant. There are other expenses also. Many people hesitate in bringing their cases to the courts on account of the heavy expenditure which they cannot afford to meet.

(*ii*) Justice now-a-days is not fair in several countries obviously because judges are not always appointed solely on merit. Other considerations, political or otherwise, are sometimes allowed to play their role in connection with the appointment of judges.

I am now tempted to refer here to what the Honourable Chief Justice of Lahore High Court, Sardar Muḥammad Iqbāl, said in course of his address to the District Bar Association, Gujranwala, on 17 November 1972. He endorsed the view that in the past the appointments of judges had not been made

purely on merit. However, he assured the lawyers that this story would not be allowed to be repeated in future, and in this connection preference would be given to lawyers. Commenting on corruption, the Chief Justice observed that corruption had sapped the national morality. He observed that only God Almighty could save us from this.[9]

(*iii*) Justice now-a-days is, more often than not, delayed for an usually long time. In civil cases particularly years roll on before judmgent is delivered, and meanwhile on account of changes in circumstances the aims and objects of some civil cases are defeated.

(*iv*) The procedure of dispensation of justice these days has become complex affair. There is a long way between filing a case in the court of law and getting judgment thereon. For simple minded persons this complex procedure is a great headache. The plaintiff and defendants are both tired of the legal procedure of the present age.

Justice and United Nations. The present world is broadly divided into two great blocks of Capitalists and Communists. Some countries are openly Capitalists or Communists, whereas others do not profess to be either but for all practical intents and purposes they are more or less grouped with one of the two. The United Nations Organisation, which replaced the

9. *Vide Dawn*, Karachi, 18 November 1972.

League of Nations, was founded for stopping the exploitation of the weak by the strong and ameliorating the condition of the down-trodden peoples. But it cannot be gainsaid that it has miserably failed in its objective. The tug of war between the Capitalists and the Communists is still continuing unabated. Racial, regional and national considerations usually get upper hand of the larger cause of justice and fair play. Moreover, the Founder members of the Security Council who have Veto-power, exercise this privilege generally in their own interest seldom for upholding the cause of truth and fairness.

If we go through the various activities of the U.N.O. since its inception we cannot but arrive at the conclusion that a good deal of them were not based on justice and equity but on personal or national interests of Big Powers. Majority of members of the U.N.O. approach the world problems from a narrow angle of vision to further their own interests and establish their hegemony and dominance over their rivals. They are generally anxious to extend their own political and economic influence over others. "Past experience has shown," said Mr. Mahmud Ali, Federal Minister of State for Overseas Pakistanis and National Affairs in course of his speech at a seminar "on P.O.W's and our responsibilities" on 25 July 1973 "that the smaller nations could not look to the U.N. for help if attacked by bigger country. This was proved by the events of 1971 when India succeeded in dismembering Pakistan despite the fact that 104

countries had supported Pakistan in the U.N. General Assembly."[10]

Mr. Justice Inamullah Khan, former Chief Justice of the West Pakistan High Court, was perfectly right when he said at Karachi on 30 November 1972 in connection with the repatriation of the Pakistani prisoners of war :

"It is unfortunate that the world affairs are not conducted on the basis of justice but on national interests. Governments and nations are more conscious of their own interests than the dictates of justice."[11]

10. Ibid., Karachi 26 July 1973. 11. Ibid., 15 December 1972.

Chapter 9

IMPORTANCE OF EDUCATION IN ISLAM

[Creation of Man—Education of Ḥaḍrat A dam—Education of Ḥaḍrat Muḥammad—Meaning of *Ummī*—Duties of the Prophet—Points of Excellence—Instruction and Education—The First Madrassah of Islam—Learning is compulsory—Meaning of *Jāhiliyah*—Defects of present system of Education].

It is admitted universally that of all things in the world education is the most beneficial and important. Nothing can be done with success without proper education. Man's life becomes unbearable without sufficient learning. At every stage and in every walk of life man needs a good deal of knowledge. From the highest to the lowest every one profits by learning. The Holy Qur'ān directs the Prophet of Islam to pray for increased knowledge : "Say : O my Lord ! Increase me in knowledge" (xx. 114).

Creation of Man. When Allah, the Most Exalted, intended to create Ḥaḍrat Adam, the First Apostle, the first thing He did was educate him so as to enable him to fulfil efficiently the noble Mission for which he had been created. Now what is that Mission? "Vicegerency of Allah" on the earth, as the Divine Being says in the Qur'ān : "Verily, I am creating a Vicegerent on the earth" (ii. 30). Consequently Allah endowed man with special qualities, that are not found in other beings, as He says :

"Surely, We created Man of the best stature" (xcv. 4).

"Verily, We have honoured the children of Adam. We carry them on the land and sea, and have made provision of good things for them and have preferred them above many of those whom We created with a mark of preferment" (xvii. 70).

Education of Ḥaḍrat Adam. Allah, the Most High, was pleased to endow Ḥaḍrat Adam (may peace be on him) with necessary knowledge so that he could prove his superiority over the angels, as He says:

"And He taught Adam all the names, then showed them to the angels, saying: Inform me of the names of these, if ye are truthful. They said: Be glorified: We have no knowledge save that which Thou hast taught us. Lo! Thou, only Thou, are Knower, the Wise. He said; O Adam! Inform them of their names, and when he had informed them of their names He said: Did I not tell you that I know the secret of the heavens and the earth? And I know that which ye disclose and which ye hide" (ii. 31-33).

The word *Asmā'* used here in the Qur'ān either means names of all things, animals and plants, or Attributes of Allah.

Education of Hazrat Muhammad. In one sense the Prophet of Islam was *Ummī* (unlettered), but in another sense he was the most highly educated personage the world has ever witnessed (see below).

When the Divine Being intended to confer Prophethood on Ḥaḍrat Muḥammad (peace be on him) and reveal the Qur'ān to him, He directed him to read in the name of Allah, as the following verses indicate:

Read: In the name of thy Lord Who createth, Createth Man from a clot. Read: and it is thy Lord the Most Bountiful,

Who teacheth by the pen, teacheth Man that which he knew not" (xcvi. 1-5).

The Holy Qur'ān also says:

"The Beneficient hath taught the Qur'ān, He hath created Man, He hath taught him utterance" (lv. 1-4).

Meaning of Ummī. The Holy Qur'ān refers to the Prophet of Islam as an *Ummī* in several places. Now, what does the word signify? The simple answer is that Haḍrat Muḥammad (peace be on him) was never admitted to any school or Madrassah for acquiring knowledge He had no formal education in the usual sense of the term. He was therefore, an *Ummī*, i e., he was an unschooled and unlettered man. Consequently, the Prophet was unable to read and write. A few relevant verses of the Qur'ān are given below:

"Those who follow the Messenger, the Prophet, who can neither read and write, whom they will find described in the Torat and the Injil (Gospel) which are with them. He will enjoin that which is right and forbid them that which is wrong. He will make lawful for them all good things and prohibit for them only the foul."

"O mankind! Believe in Allah and His Messenger, the Prophet, who can neither read nor write, who believed in Allah and His words and follow him that haply ye may be led aright" (vii. 157-158).

" He (Allah) it is Who hath sent among the unlettered ones a Messenger of their own, to recite unto them His revelations and purity them and to teach them the Scripture and Wisdom though hithertofore they were indeed in error manifest" (lxii. 2).

But it goes without saying that, in spite of being *Ummī*, the Prophet of Islam was the most highly

educated, cultured and accomplished gentleman, the like of whom the world has not yet produced nor can it produce one in future.

Duties of the Prophet. In the above-quoted verses of the Holy Qur'ān the Prophet of Islam is mentioned as an *Ummī* who performs the following duties:

(*i*) He (the Prophet) enjoins what is right.
(*ii*) He forbids what is wrong.
(*iii*) He makes lawful for the people only those things which are good.
(*iv*) He prohibits only the foul for the people,
(*v*) He recites the Divine revelations to the people for their guidance.
(*vi*) He purges the people of their evils.
(*vii*) He teaches the scripture to the people.
(*viii*) He teaches Wisdom to the people.

Instruction and Education. There is a world of difference between Instruction and Education though they are often confused. Instruction generally refers to what is read and taught in schools, colleges, Madrasahs, universities, etc., according to a certain set of rules and regulations and the subject-matters are listed in the syallabii of different classes of study. The teachers and the taught, more often than not, are confined to the curricula. The teachings imparted in our academic institutions seldom relate to our practical needs in various sectors of life. This system of education was introduced by the British Government in India with a sinister motive of creating an

army of clerks and officers. The foreign rulers were not interested in the welfare of the people. It is significant to note that during the British rule in India heads of education in different provinces were designated as "Directors of Public Instruction" not of Public Education. The reason is that the entire system of learning at that time was formal, never real.

Real education aims at improving the standard of life socially, culturally, religiously, economically and morally. Education, worth the name, must accomplish man in every aspect of life and purge him of all kinds of evil.

First Madressah of Islam. The Prophet's mosque at Medina had a portica, named, Ṣuffah where practical education was imparted. Some poor Companions of the Prophet lived there and received necessary training from the Prophet. After acquiring knowledge they were deputed to various places for preaching the religion of Allah. Once it so happened that the Prophet visited the Ṣuffah and found two groups discussing several problems among themselves—one group was engaged in religious matters and the other in literary affairs. The Prophet eulogised both, but preferred the latter group and sat among them.

Learning is compulsory. The importance of education in Islam is evident from the fact that the Prophet (peace be on him) directed those non-Muslim prisoners of Badr, who could not pay ransom for their freedom, to teach the art of reading and writing to some people of Medina. Further, the Prophet is

reported to have said :

"To seek learning is incumbent on every Muslim, man and woman."

"Seek learning, even if it is found in China."

"He who leaves home in quest of knowledge walks in the path of Allah"

"Wisdom is the lost property of the Believer. Wherver he finds it, he has a greater right to it (than others)."

"The ink of a scholar is more holy than the blood of a martyr"

The Qur'ān says :

"He (Allah) giveth wisdom unto whom he will and he unto whom wisdom is given truly hath received abundant good. But none remembers except men of understanding" (ii. 269).

From the above it is quite clear that learning according to Islam is not confined to the domain of religion only. It includes all kinds of useful training in secular and spiritual affairs.

Meaning of Jāhiliyyah. The pre-Islamic period of Arabia is generally called the age of *Jāhiliyyah*, though a considerable number of intellectuals lived there whose excellence in Arabic poetry is even now unequalled. For example, *Sab'ah Mu'allaqah* (i.e. seven suspended poems) are decidedly the master-pieces of Arabic literature. Now the question is : Why is their period known as an age of *Jāhiliyyah*. The answer is that *Jāhiliyyah* here does not mean ignorance or lack of knowledge but barbarism and immorality. The Arabs at that time were barbarous and oppressive to the extreme and they freely indulged in immoral and sexual acts. Not only that, they committed sins pub-

licly and announced them in their poems openly. They were devoid of all sorts of modesty, decency, honesty, reason and justice. Such poets are described in the following verses of the Qur'ān:

"As for poets, the erring follow them. Hast thou not seen how they stray in every valley. And how they say that which they do not" (xxvi. 224-226).

In the light of the above one can say with full confidence that if learning enables a man to lead noble and virtuous life he is really educated and cultured—though he may not have university degrees. Conversely, if a man does not act up to what he has learnt in schools and colleges he cannot be called "educated" or "cultured" even though he bears a number of high sounding academic degrees. An ounce of practice is better than tons of precepts.

Defects of Present Education. The defective system of our education regarding theological learning has been highlighted by 'Allāmah Abul-A'lā Maudūdī in his book entitled *First Principle of the Islamic State.* The following passage of the said book deserves special consideration of the universities, Education Department and the intellectuals of Pakistan interested in the study of Islam:

"Under the system of education those who choose the theological branch of learning generally keep themselves utterly ignorant of such modern subjects, as Political Science, Economics, Constitutional Law and the problems arising therefrom. Consequently, even though they spend most of their time in learning and teaching the texts and interpretations of the Qur'ān and *Ḥadīth* and *Fiqh* they do not possess an elementary under-

standing and grasp of current political and constitutional problems enunciated in the simplest modern terminology. Thus they remain incapable of giving any lead to the people regarding the modern political and constitutional problems in the light of their knowledge of Islam. Instead of approaching the fount of learning themselves, they await that these problems are enunciated and explained to them in the terminology that they understand.

"The other class consists of those people who have acquired modern education and who are practically in full control of all branches of State organisation. This class, though quite familiar with most of the modern problems of life, actually knows very little, if at all, of the glorious heritage of Islam. Most of them are unfamiliar with even the fundamental principles and the basis directives of Islam, much less that they should possess any knowledge of their necessary details and other implications. Whatever they know of Islamic constitutional law or political science or jurisprudence, they acquire it through the medium of Western education, and consequently, all their knowledge of the Qur'ān and Sunnah is not only exceedingly poor, sketchy and inadequate, but also is indirect and sometimes third or even fourth-hand. And it is for this reason that even such of them as sincerely and genuinely long for a renaissance of Islam are hardly capable of affording guidance to others. They search for a verdict of the Qur'ān on all modern problems only in the language which they can understand."[12]

Scope of Knowledge. According to the teachings of Islam, the scope of knowledge is wide enough to include all kings of secular and religious affairs. It is definitely un-Islamic to confine the quest of know-

12. This passage has been quoted from Mr. Khurshīd Aḥmad's English Translation of Allāmah Abul-A'lā Maudūdi's book (Second Edition), pp. 8-9.

ledge, which is a duty of every Muslim (male and female) according to the Hadīth mentioned above, to the spiritual sphere of life to the exclusion of the temporal. This sort of contention eventually curtails the wide jurisdiction of the religion of Islam, as under:

In the first place, Islam is not a theocratic religion dealing with the purely religious aspects of human life only. It is not a religion of tenets, rituals and ceremonies only as other religions are. It includes all departments of life. Islam is a complete and perfect code of life to be followed from the cradle to the grave. It is an ideal model for social, political economic, moral, cultural and other spheres of activities.

In the second place the Holy Qur'ān repeatedly invites the people to cast a glance at the innumerable things created by God—the earth, heavens, sun, moon, stars, mountains, trees, animals, birds, etc. and try to discover, the laws of nature by making scientific researches and investigate how the heavens are supported in the space, how the mountains are fixed on the earth and how the earth is made fit for human and animal habitation, etc. The Holy Qur'ān directs the people to make minute study of nature and its elements so as to understand and appreciate the all pervading wisdom of the Creator Who is Omnicient and Omnipotent.

A few verses of the Qur'ān in this regard are quoted below:

"And We have placed in the earth firm hills lest it quake

with them, and We have placed therein ravines as roads that haply they may find their way.

"And We have made the sky a roof withheld (from them). Yet they turn away from its portents.

"And He it is Who created the night and the day, and the sun and the moon. They float each in an orbit" (xxi. 31-33).

"And for the moon We have appointed mansions till she returns like an old shrivetted palm-leaf.

"It is not for the sun to overtake the moon, nor doth the night outstrip the day. They float each in an orbit" (xxxvi. 38-39).

"Have they not seen the birds above them spreading out their wings and closing them? Naught upholdeth them save the Beneficient. Lo! He is Seer of all things" (lxvii. 19).

It is hardly necessary to add that in the light of the Qur'ānic verses a large number of early Muslims studied thoroughly various branches of Science and Philosophy and made admirable contributions to Medicine, Chemistry, Astronomy, Philosophy, Mathematics etc. The Muslim Scholars' services in the realm of Science, Philosophy, Arts and Literature, etc. cannot be overestimated.

Chapter 10

DEMOCRACY IN ISLAM

[Democracy—Sovereignty—Merit vital—Necessary Qualifications of the Head of State—Educated and Uneducated—Muslim Majority—Islamic State—Constitution of Islamic State—A Welfare State—Islamic and Other States—Definition of Islamic State].

Democracy is considered the best form of government. Democracy may have a presidential or a parliamentary form. These two systems of administration are not, however, the same in all countries. For example, the President of the United States of America is the most powerful. He is the Head of the State, Head of the Government and Head of the Armed Forces. The Presidents of other countries having a presidential type of government are not so powerful.

Similarly, the parliamentary type of governments varies from place to place. In some countries the Heads of States are elected for a fixed period of time, as in India and elsewhere. The Heads of some democratic countries are hereditary sovereigns, as in Britain, Japan and other places where monarchy exists.

Sovereignty. Islam is the most democratic religion of the world, placing all human beings on an equal footing, irrespective of caste or creed. Consequently, the constitution envisaged by that religion must be essentially democratic. Islamic democracy, however,

differs from the Western type of democracy on several important points, as under :

(1) According to Islam, the real Sovereign is Allah, and His chosen deputies, known as Caliphs or Vicegerents, administer countries on His behalf and in His name. They are not independent rulers, as Heads of non-Muslim countries think they are. The Holy Qur'ān repeatedly says that everything from the heavens to the earth belongs to God and there is none to share His power.

"And Allah's is the Kingdom of the heavens and the earth, and to Allah is the eventual coming" (xxiv. 42)

"Command is only Allah's; He has commanded that ye shall not serve aught by Him" (xii. 40).

"Says (O Muḥammad): O Allah! Owner of Sovereignty! Thou givest sovereignty to whomsoever Thou pleasest and takest away sovereignty from whomsoever Though pleasest; and Thou exaltest whom Thou pleasest and abasest whom Thou pleasest" (iii. 26).

(2) *Merit Vital.* Equality of mandkind is one of the golden principles of Islam. The only difference between man and man lies in merit and conduct, as the Qur'ān says:

"O mankind! lo! We have created you male and female and have made you nations and tribes that ye may know one another. Lo! the noblest of you in the Sight of Allah is the best in conduct. Lo! Allah is the Knower and Aware" (xlix. 13.)

Consequently, the criterion of fitness in an Islamic State is merit and worth, not birth or so-called noble family. Unlike other religion Islam does not recognise any privileged group or class for special favours.

(3) The Head of an Islamic State is required to have at least the following merits: (*i*) learning (*ii*) justice; (*iii*) good conduct; (*iv*) *physical and mental fitness.*

The Head of an Islamic State must invariably be a Muslim. The reason is that Islam is a complete code of life which covers all sorts of temporal and spiritual activities. A non-Muslim is not expected to do justice in those matters which are religious and spiritual. This is nothing unusual as in several countries a similar condition is imposed on Heads of States. For example, in England it is essential that her sovereign must be a Christian, Protestant and a Member of the English Church.

(4) The Head of an Islamic State is required to consult the responsible people in all important matters, and all his actions must be in accordance with the Qur'ān and the *Sunnah*. "There is no obedience for him who disobeys God" (*vide* Ṭibranī). When the Head decides any matter after due deliberation and consultation he must be obeyed by the entire community, including those who had disagreed with him. He has power of veto in times of emergency. The Holy Qur'ān says:

> "And consult them on the conduct of affairs, and when thou art resolved then put thy trust in Allah. Lo! Allah loveth those who put trust in Him" (iii. 159).

(5) Islam emphatically declares that the educated and uneducated people cannot be equal. The *Qur'ān* says:

"Say (O Muḥammad)! Are those who know equal with those who do not know? Only men of understanding are mindful" (xxxix. 9).

(6) *Muslim Majority.* Democracy ordinarily means government of a country by the majority of its population. But in Islamic democracy it is government of a Muslim country by the majority of its Muslim population. The Quaid-i-Azam was perfectly right when he said in the course of his speech at Aligarh University on 6th March 1940:

"I was told that I was guilty of disservice to Islam because Islam believes in domocracy. So far as I have understood Islam, it does not advocate a democracy which would allow the majority of non-Muslims to decide the fate of Muslims. We cannot accept a system of government in which the non-Muslims merely by numerical majority would rule and dominate us."

What is Islamic State. There is some confusion about the real significance of an Islamic State. It is generally believed that those countries whose population is predominantly Muslim or whose rulers are Muslims are automatically Islamic countries or Islamic States. This is not correct. The truth of the matter is that a State or a country is Islamic or non-Islamic not according as majority of its population is Muslim or non-Muslim, but according as its administration is essentially democratic within the framework of the principles of Islam is not. A predominantly Muslim country may be non-Islamic in its administration as almost all present Muslim countries of the world are, whereas a State may have Islamic system of government though majority of its

population may not accept Islam as their religion. During the heyclay of Islamic glory in the last several non-Muslim States had Islamic pattern of administration as it was (and stills) the best.

Constitution of Islamic State. An Islamic State has a constitution of its own. It is comprehensive and incorporates all the good points of the constitutions of other States. By nature it is elastic and caters to human needs in the most reasonable way. It is scarcely necessary to say that a constitution framed according to the laws of God must be universal in spirit and liberal in outlook, based on equity and justice.

The well-known Christian author of Egypt, late Jurjī Zaidān, discussing the constitution of an Islamic State said:

"The type of the government of the Righteous Caliphs unified all the three existing systems of administration. It was Relpubican as the Caliphs were elected from among the Muslims without any restriction, it was Parliamentary as Caliphs were elected by majority of the Muslims of the State, and it was Monarchical as Caliphs after their elections to their office were - competent enough to do what they intended to do. The form of government in those days was better than other forms of governments prevailing in different countries of the world."[1]

A Welfare State. An Islamic State is essentially a Welfare State whose chief function is to serve mankind in general without any distinction of case, creed

1. *Vide* his book *History of Islamic Civilization.* It may be added here that the Caliph's decisions were subject to the condition that they did not violate the principles of Islam mentioned in the Qur'ān and *Ḥadith* —*Author*.

or colour. Its first and foremost duty is to provide the necessaries of life to all people living there, so that they have at least some shelter, food and clothing. It aims at raising the standard of living and improving human character in the true sense of the terms. An Islamic state, as a welfare state, must guarantee social, economic and political justice for all the people living there and must ensure fundamental rights for all of them without any exception. It must provide equality of status, equality before law, freedom of expression and liberty of conscience for all its citizens without discrimination.

As the reader knows, the Prophet of Islam issued a *Magna Carta* about fourteen centuries ago granting fundamental rights to the whole of mankind without any distinction of religion, creed, caste, colour, language, etc. Devotion to the Lord of the Universe and service to His creatures are the two basic principles of the religion of Islam. Consequently the Head of an Islamic State must see that the people living there discharge responsibilities towards God on the one hand and perform their duties to their fellowbeings on the other. He is answerable to the Almighty for the welfare of his people. His main duty is to preserve peace and tranquillity in the country and adopt appropriate measures to make his people happy and prosperous. If he neglects his duty either towards the Creator or towards the people under his charge, he is sure to incur the Divine Wrath in this world or Hereafter. In no case should the Head of an Islamic

State allow himself to be influenced by personal or family considerations in the administration of the country. He must be impartial in his judgment and accord equal treatment to all people, rich and poor, high and low. The welfare of the people is and must be his special responsibility.

Islamic and other States. The fundamental differences between an Islamic and Non-Islamic States are noted below.

(1) An Islamic State is not a Theocracy, as Islam is against priesthood or that creed which concentrates on the purification of the soul only and ignores the temporal side of life. Islam does not draw a line of demarcation between what is called spiritual and what is termed temporal. Islam is a complete system of work which includes all secular and spiritual aspects of human life.

(2) It is not an Autocracy or Despotism, as the Head of an Islamic State or any other official cannot claim special powers or privileges. All citizens of an Islamic state are equal and subject to the same codes of conduct. Law is no respecter of persons according to the teachings of Islam.

(3) It is not a Dictatorship, because every person has a right to stop the Head or his representative if he makes a mistake and compel him to adopt a reasonable course of action. Anyone can sue the Head in the Court of Law for the redress of his grievance.

(4) It is not a Monarchy, because the very notion

of kingship is repugnant to the spirit of Islam. Monarchy presupposes two classes of human beings—the rulers and the ruled, but Islam places the entire mankind on an equal footing and eliminates the so-called distinction between the kings and beggars, rich and the poor and high and low.

(5) It is not an Oligarchy for the same reason mentioned above.

(6) An Islamic State is not a Communistic State because of fundamental differences between Islam and Communism. In the first place the former is quite emphatic on the point that God is the Supreme Being Who controls everything from the heavans to the earth, whereas the latter does not believe in the controlling power of the Divinity (or even His existence). In the second place, Communism bans private industry and deprives man of the fruits of his labour, but Islam encourages personal enterprises and at the same time makes necessary provisions for the poor and needy people by means of *Zakāt* (poor-due), *Ṣadaqah* (Charity), *Khairāt* (alms), etc.

Definition of Islamic State. "The perfect Islamic State is republican in regime, divinely sanctioned in its Law, inclusive in its citizenship, democratic in its society, religiously inspired in its constitution, Supra-national in its sovereignty, temporo-spiritual in its government and universal in its ideal," says Dr. Zaki Ali.[2]

2. *Islam in the World* (Lahore, Sh. Muhammad Ashraf, 1947), p. 57.

of Magnitude is repugnant to the spirit of Islam. Democracy presupposes two classes of human beings—the rulers and the ruled, but Islam places the entire mankind on an equal footing and eliminates the so-called distinction between the kings and beggars, rich and the poor and high and low.

(5) It is not an Oligarchy for the same reason mentioned above.

(6) An Islamic State is not a Communistic State because of fundamental differences between Islam and Communism. In the first place the former is quite emphatic on the point that God is the Supreme Being Who controls everything from the heavens to the earth, whereas the latter does not believe in the controlling power of the Divinity (or even His existence). In the second place, Communism bans private industry and deprives man of the fruits of his labour, but Islam encourages personal enterprise and at the same time makes necessary provision for the poor and needy people by means of *Zakat* (poor due), *Sadqa* (Charity), *Khairat* (alms), etc.

Definition of Islamic State: "The perfect Islamic State or republic is a regime divinely sanctioned in its Law, theocratic in its citizenship, democratic in its society, religious in its constitution, supranational in its sovereignty, temporo-spiritual in its government and universal in its ideal," says Dr. Zaki Ali.[1]

1. [illegible] Nations, Sh. Muhammad Ashraf, [illegible], p. 41.

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